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*THE*

*TRIBAL SYSTEM*

*IN WALES*



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THE TRIBAL SYSTEM  
IN WALES



THE TRIBAL SYSTEM  
IN WALES

BEING PART OF AN INQUIRY INTO  
THE STRUCTURE AND METHODS OF TRIBAL SOCIETY

BY

FREDERIC SEEBOHM

HON. LL.D. (EDIN.), LITT.D. (CAMB.)

(SECOND EDITION, WITH AN INTRODUCTORY NOTE ON  
THE UNIT OF FAMILY HOLDING UNDER  
EARLY TRIBAL CUSTOM)

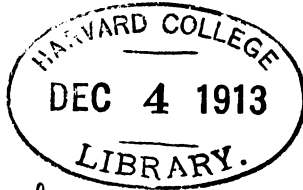
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# INTRODUCTORY NOTE

TO

## THE SECOND EDITION

*ON THE UNIT OF FAMILY HOLDING UNDER EARLY  
TRIBAL CUSTOM.*



IN publishing a second edition of this essay on the 'Tribal System in Wales' something seems to be needed by way of explanation and apology for its reprint without material revision.

It is nearly nine years since the first edition was published and it has now been for some time out of print.

As was stated in the preface it was a part only of a wider inquiry. Its object was intentionally restricted to the study of the tribal system in Wales preparatory to the extension of the inquiry to other tribal systems.

This course was adopted in the hope that the previous study of the strictly Welsh evidence might be used as a key to the understanding of Germanic tribal custom, and so eventually aid in the elucidation of some of the difficult problems involved in the conditions of early Anglo-Saxon society.



The results of this extended study have been published in a separate volume, 'Tribal Custom in Anglo-Saxon Law,' and it seems appropriate in reprinting this essay after so long an interval briefly to refer in a preliminary note to the chief points upon which fresh light may have been thrown back upon the Welsh tribal system.

It may appear at first sight to the reader that the better way would have been to have re-written this volume. But the premature use of comparative evidence has its dangers, and it seemed to be the wiser course to adhere to the original intention, and to leave the separate statement of the Welsh evidence with all its imperfections substantially unaltered.

At the time when this essay was written there lingered in the minds of students a not unnatural mist of suspicion as to the reality of the conditions of tribal society described in the Codes and legal treatises collected in the two volumes of the 'Ancient Laws of Wales.' A good deal of it was, I think, dispelled by the facts recorded in the Denbigh Extent. Results of tribal custom described in the 'Ancient Laws' were here found to be recorded in detail as still existing at the date when the survey was made. In particular it became clear that the unit of holding was the family unit of the 'wele' or 'gwely.' And the description of the gwelys by the surveyors was definite enough to dispel any mist of unreality which had hitherto surrounded them.

It is not too much to say that a definite conception of the Gwely as the unit of tribal holding is as essential to the understanding of Welsh tribal

custom as was that of the Virgate or Yardland to the understanding of the English village community under the open field husbandry of the manorial system.

But it is not easy, from modern points of view, to realise what this unit of tribal holding was and what the methods and internal rights of its members may have been.

Professor Maitland has pointed out that in records of common law and custom features may well be included belonging to different periods and stages of legal thought and economic conditions; so that the whole body of custom as recorded could hardly have all of it been in force at any one time.

This important consideration certainly applies very forcibly to the statements of Welsh custom as to the gwely and internal rights of its members. As contained in the Codes and Extents they do not always appear to be consistent. Therefore any light that can be borrowed from comparison with other more or less similar or corresponding units under Germanic custom must be helpful to the student of Welsh custom. He will approach the study of the Welsh tribal system with all the more confidence if already aware that it is not to be regarded as an isolated phenomenon in history.

The Welsh Extents disclose to us a family group, limited to the descendants of a great-grandfather, holding together the family share in tribal rights and occupation of land as a united body, still generally under the name of the great-grandfather as chief or head of the gwely although he may long have been dead.

As regards the internal rights of the members of the family group the Codes agree in describing three successive periods of equal division.

(1) On the great-grandfather's death there was to be equal division *per capita* in the next family grade: that is, between his sons as brothers; (2) after the death of all the sons there was to be a like equal division in the next grade *per capita* among grandsons as first cousins. Lastly (3), after the death of all the grandsons there was to be a like equal division *per capita* in the third grade between great-grandsons as second cousins.

These were the rules for what was called 'tir gwelyawc,' *i.e.* land of the 'gwely.' It seems clear that the ultimate right of division among great-grandchildren, as second cousins, *per capita*, made necessary the continuance of the family holding till the final division took place. But at first sight it may well be a puzzling question what took place at the final division.

There might be twenty or forty second cousins. Did the original gwely split into as many new gwelys? I think not. Let us suppose that the great-grandfather had three sons, A, B, and C, and that three of the second cousins at the final division were grandsons of A, and ten of them grandsons of B, and twenty of them grandsons of C. There would be thirty-three second cousins but there would only be three new gwelys. The gwely of A (sometimes called in the Extents 'the gwely of the grandsons of A') would take  $\frac{3}{33}$  of the family rights. The gwely of B (or the grandsons of B) would take  $\frac{10}{33}$ . The gwely of C (or the grandsons of C) would take

$\frac{2}{3}$  of the family rights. The members of each of the new gwelys, not being, as between themselves, second cousins, would hold their shares as undivided family holdings until, in another generation, the final division in their gwely among second cousins would take place.

That something like this was what happened is confirmed by the frequent mention, in the Extents, of the 'gwelys of the grandsons of so and so.'

Thus the process would be continuous and might go on for ever.

Now that this unit of tribal or family holding had something like a counterpart under Germanic tribal custom is in itself an instructive and interesting point. There is clearly traceable in the Norse, Frankish, and other laws, something like family ownership by groups of blood relations contrasted with what we may roughly call individual ownership.

In the title *De Alodis* of the Lex Salica there is direct allusion to the ultimate division of the land of the 'alods' or family holdings *per capita* amongst grandsons and great-grandsons. And clauses relating to the family holding or 'alod' occur also in the Ripuarian law and that of the 'Angli and Werini.' The 'odal' holdings under the ancient Norse laws also present many traits of family rather than individual ownership.

The general resemblance between the family holdings of Celtic and Germanic tribal custom need not be a matter of surprise.

It was suggested in this essay that the rules of Welsh custom as to family holdings may, after all, have been the outcome of the *family solidarity*

naturally resulting from early conditions of pastoral as contrasted with later agricultural life. And without direct connection similar causes may have produced similar results elsewhere.

Under Norse and Anglo-Saxon Law, no less than under Welsh custom, the status of strangers in blood is found to rise step by step as generation after generation a more and more perfect kindred grows up around them to swear for them and defend them. In fact, the existence of a family or tribal solidarity not only underlying the family group to the fourth degree of blood relationship as in the *gwely* but also extending to seventh and ninth degrees of kinship has to be recognised under Germanic as well as under Welsh tribal custom as the foundation of the rules regarding personal status and land-holding.

The root of this family solidarity may have been originally 'ancestor worship,' or perhaps the regard for ancestors, at the date of the laws, may be sufficiently explained as the feeling naturally resulting from the family solidarity without its being necessary to exaggerate it into a religion.

It is not needful to decide which was the cause and which was the effect. It is only necessary to refer to the pages in which the gifted Swedish novelist Selma Lagerlöf<sup>1</sup> has described the family and almost tribal instincts of her hero Ingmar-Ingmarson to understand how even now in Scandinavia the family bond in the popular mind may include ancestors as well as their living descendants. She describes how the conscience of the living Ingmar has for its appeal

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<sup>1</sup> In her '*Jerusalem*.'

and sanction the approval of the 'great Ingmars' in the other world whose presence is sufficiently vividly realised to make it natural that they should be consulted in emergencies, especially when the honour of the family is at stake.

This description of the realisation of family solidarity in modern Scandinavia may help to the understanding not only of the family character, of odal holding under the old Norse laws, but also of the continued unity of the Welsh family holdings long after the great-grandfather may have been dead.

Nor is it difficult to gather from the Continental laws themselves evidence pointing to what may probably have been the constitution of the Welsh family group in a simpler and earlier condition than that in which we find it in the Codes, and suggesting how it may have been already modified under Christian and Roman influences in the direction of individual ownership.

It may perhaps be most easy to conceive of the gwely, as we find it in the Codes and Extents at any one time, as a group consisting of a living grandfather and his sons and grandsons, the great-grandfather in most cases being already dead. And we want to understand what may have been the nature of the community of interests among the living members, both as regards rights in the occupation and grazing of land and the ownership or use of cattle and goods.

The rules in the Codes as to the successive divisions among brothers, cousins, and second cousins, nominally relate to the *land* of the gwely, but in the pastoral stage of tribal life *cattle* must have been the

main object and the grazing of cattle the main subject of agrarian rights.

The Extents accordingly bring into prominence grazing rights over large tracts of open country often exercised jointly by several gwelys in common.

The close connection between cattle and the rights of grazing raises important questions. We want to know more than the Codes tell us as to the ownership of the cattle, how far there were common herds vested, with the landed rights of the gwely, in its representative head or chief, or how far the cattle were owned by its members as personal property.

There are, indeed, facts from which inferences may be drawn. For instance, when the matter of the payment of the galanas or blood fine comes into question we find that it is paid in cattle, and that everyone has cattle: fathers, mothers, sons, daughters, all have a right to receive, or are liable to have to contribute so many cows or their equivalent. Obviously the cattle seem to be distributed among the tribesmen very widely, and if every one had cattle he must also have participated in the occupation of the homesteads and the grazing rights of the gwely.

We learn, chiefly from the later legal treatises, that the right of every tribesman on coming of age was to location on land and a *cyvarwys* (or gift for his maintenance) of five free erwys or strips with right to join in co-tillage of the waste, and hunting. And this the young tribesman, we are told, had in his father's lifetime, not from his father, but by right of 'kin and descent' from the kindred. But there is no mention of cattle as a part of the *cyvarwys*.



And we learn from the Codes that when a boy attained the age of fourteen he was no longer to be maintained by his father—at his father's platter. The father was no longer to be responsible for his maintenance or his actions. He was to take his son to the chieftain (whether of the kindred or smaller group of kinsmen) and the son was thereupon to become 'man and kin' to the chief, who thenceforth was to support him. He was now to have *da* or cattle of his own, presumably by gift or loan from the chief as representing the kindred. And he was to be on the privilege of the chief and not of his father. So complete, indeed, was his independence of his father that any act of correction by his father was to be reckoned as an assault, for which he was to be liable to a *dirwy* or fine.<sup>1</sup>

The inference that the tribesman received his *da* or cattle from the chief as representing the kindred, and not from his father, is confirmed by the fact that, according to the Venedotian Code, on his death without sons the *da* or cattle went back, not to the father, but to the chief.

The Irish evidence makes it almost certain that the *da* came from the chief. For under Irish custom, as is well known, the gift or loan of cattle by a chief to his tribesman was what marked the relation between them and formed the most prominent link in the chain of tribal society.

The question whether in the Welsh case the young tribesman received his *cyvarwys* and *da* from the head of the wider kindred or that of the *gwely* is

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<sup>1</sup> *Ven. Code* II. xxviii. 4-9, and II. i. 84.



one not easily answered from the Welsh evidence alone. Irish custom might lead us to suppose that he might receive cattle both from the head of his *gwely* and from the higher chieftain.

The word used in the Codes for Chieftain in this matter is 'argluyd.' But as the father in the same sentences is said to be the 'argluyd' of his son up to fourteen, the word does not tell us much. The transfer of the son at fourteen was from the *argluyd*-ship of the father to that of the chief.

After all, the main fact to be considered is that the individual tribesman during his father's lifetime claimed his *cyvarwys* and other tribal rights, presumably including his *da*, not by inheritance from his father but by right of 'kin and descent' from the kindred. And it may well be inferred that this fact must have been a vital one in the constitution of both the kindred and the *gwely*.

In early stages of Welsh tribal society the chieftain from whose hands the *da* was given may have been the chief of the organised kindred. There are clear traces in the Codes of the organisation of the kindred. But when the growth of individualism had loosened the solidarity of the kindred, it may have been the chief of the *gwely* from whose herds the *da* came and in which it was merged again on the tribesman's death without children.

Be this as it may, other questions arise as we try to realise what may have been the internal rights and conditions of the members of the *gwely*.

What happened if the deceased tribesman had sons? Did they, under early custom, succeed to their father's *da* and grazing rights, or did these still

go back to the chief and merge in the common stock? Strictly speaking, if tribal custom was to be consistent, perhaps they ought to have done so.

Again, when the general division was made on the grandfather's death equally between his sons as brothers, did the division include the cattle as well as the rights of grazing? There surely should have been some correspondence in regard to them.

Lastly, was the division made only between surviving brothers, or did the grandchildren, sons of a deceased brother, take the share their father would have taken had he lived?

So long as the ruling principle was maintained intact that the tribesman's rights came from the tribe or kindred, and not from the parent, it is easy to see that the idea of a son's succession to his father's cattle and rights—so natural to the modern mind—might, under tribal custom, be by no means a mere matter of course. If the sons had each had their *da* from the chief, why should they succeed to their father's *da* in addition?

Any admission of representative succession if found to exist at any one time might very well be suspected as probably a later innovation upon earlier custom rather than as originally germane to it.

Some recognition of a 'peculium' of individual property would naturally be one of the first innovations upon what may have been the original community in cattle and goods under earlier custom. The tribesman's *da* would increase under peaceful surroundings. Already in the Codes the word *da* has become widened in meaning so as to embrace *chattels*

of other kinds. Thus any incoming rights of succession would have to deal with the *da* in its wider meaning.

Evidently, in the time of Howel the Good, the succession of sons to a father's property (*trev y tat*) had already been conceded. Indeed, when under that Prince a kind of settlement was made between Cymric custom and the requirements of ecclesiastical law, the dispute was as to whether only legitimate sons should succeed to their father's property.

But had it been so always? And did the right apply within the *gwely*? Or did it only apply to land more or less under individual ownership? There evidently was land both within and outside the *gwelys*, and the same rule may not have applied to both.

It is upon these points that the comparative evidence of Germanic tribal custom comes to our aid. And especially useful are the suggestions it gives as to the early constitution of the family holdings and the steps by which the growing tendencies towards individualism gradually broke up the solidarity of family ownerships. The conditions of Germanic tribal society may have more or less differed from those on this side of the Channel, but, after all, tribal society everywhere in Europe had to fight the same tendencies. On both sides of the Channel it was a losing game, and, sooner or later, very much the same goal had to be reached.

In the Scanian Law<sup>1</sup> there is a clause as to pro-

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<sup>1</sup> See *Tribal Custom in Anglo-Saxon Law*, pp. 292-296, on the *Lex Scania Antiqua*.

perty brought into the family by a son's wife, with the heading 'Of a grandfather's property (*bonis*) what portion goes to the grandchildren on the death of a *filius familias*.'

The clause relates to the case of property brought in by the wives of sons '*in sacris paternis cum uxore constituti*.' And it is settled that when there had been no 'definitio' of the wife's property on marriage, it became part of the *communis substantia* of the grandfather, but if it had been specially *defined* and made separate on the marriage, *this separate property alone* went to the sons of the marriage if the grandfather was alive when the father died.

Here we get valuable light at once. First, there clearly was a *communis substantia* of the family group vested in the grandfather as *pater familias*. Secondly, if the separate or settled property of the wife alone went to the sons, the grandfather being alive, the inference is that the unsettled property of the wife went back with the husband's property into the *communis substantia* of the grandfather. There was apparently no succession by a son in the grandfather's lifetime, and the *grandfather* was apparently the chief in whom the *communis substantia* was vested.

Further clauses in the Scanian Law confirm this view that whilst originally there had been no succession of sons, more modern notions of justice had made necessary a modification of the rule at the date of the laws.

Thus, according to Clause CXI. :

'The father surviving, the dead *filius familias* has no successor, as if he had never been born.'

But a later clause (CXVI.) makes the modification by giving power to the *grandfather* to allow the succession if he liked to do so.

‘It is lawful to everyone, after the death of a son, to confer upon a grandson, the son of that son, whatever would have been due to the son had his father lived.’

This power given to the grandfather to allow succession by a grandson at his discretion confirms the point that originally, under ancient custom, the deceased son’s substance had gone back into the *communis substantia* of the grandfather; otherwise how could he dispose of it?

The point also is interesting that at the date of the Scanian Law the *communis substantia* was vested in the *grandfather* as the *pater familias*, and not in the chief of a wider kindred.

Turning from the Scanian Laws to the *Lex Salica* and its important clause ‘De Alodis,’ the *alod* seems to include the whole bundle of family rights and property both land and cattle. Its clauses provide for the succession even of females to the inheritance of anyone who dies without leaving sons, and from this it may be inferred that already the succession of sons had been allowed. But a special clause is added to protect the *land* of the alod—the *terra Salica*—from ever passing to female holders, whatever might become of the personalty of the alod.<sup>1</sup>

‘Concerning, however, *terra Salica*, let no portion of the inheritance pass to a woman, but let the male sex acquire it—*i.e.* sons succeed to that inheritance. But when, after a long time, dispute may arise between grandsons or great-grandsons

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<sup>1</sup> See *Tribal Custom in Anglo-Saxon Law*, pp. 150–162.

concerning the alod of land, let the divisions not be *per stirpes* but *per capita*.’

It may probably be inferred that while the *terra Salica* of the *alod* remained, like the Cymric *tir gweliawc*, subject to regular division *per capita* finally between second cousins, the personalty of the tribesmen had already become the subject of succession by sons, and now at last, in default of sons, by females.

The Continental evidence throws special light also on the further point : as to the right of grandsons—sons of a deceased brother—to share with their uncles in the family property when the grandfather was dead and the division between brothers took place in regular course—a point upon which the Cymric Codes are not explicit.

In the Lombardic Laws there are clauses relating to family holdings, and one of the laws of Grimwald has the following heading : <sup>1</sup>

‘ Concerning the succession of grandsons who, after the death of the father, have remained in the mund of the grandfather (*in sinu avi*).’

And the enactment is that, on the grandfather’s death, sons of a deceased son are ‘ to take of the substance of the grandfather such part, with their uncles, as their father would have taken had he been alive among his brothers.’ And this was a modification of ancient custom as to family holdings, made to meet the more modern sense of justice.

So that originally there had been no succession

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<sup>1</sup> *Tribal Custom in Anglo-Saxon Law*, pp. 292–296.



to a deceased son, in the grandfather's lifetime. It is interesting to note that in this case the division between brothers certainly included personalty.

A similar modification of ancient Norse custom occurs in the Gulathing law under which in the case of Odal land-holding the right was given to the grandsons to redeem from their uncles what would have been the share of their father had he survived. But here again it was only after the grandfather's death that they could do it, the inference being that they must wait for the family division among brothers on his death.<sup>1</sup>

Now if we look at all these clauses from the point of view of the Cymric gwely, we recognise at once their significance. Upon the matter of the succession of sons to their deceased father's substance—be it in cattle or grazing rights, or what not—the inference from the Germanic evidence seems to be that under early tribal custom there was originally no succession. It suggests that until later modifications of early custom allowed it the deceased tribesman's substance, whether he had sons or not, went back into the *communis substantia* of the grandfather as head of the family holding.

And if at the date of the Scanian law the family group was represented by the grandfather, so in the Welsh case at the date of the Codes it might well be that the grandfather as the living head of the gwely was the chief from whom the Welsh tribesman received his *cyvarwys* and *da*.

With regard to the further question whether the

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<sup>1</sup> *Tribal Custom in Anglo-Saxon Law*, p. 284.

successive divisions between brothers, cousins, and second cousins included only the landed rights of the gwely—the homesteads and the rights of grazing and what not—or whether the cattle of the gwely and of the tribesmen were originally also included, there is the valuable precedent that the *alod* under the Lex Salica included both land and personalty.

With regard to the question whether originally in the division on the grandfather's death between brothers the sons of a deceased son were allowed to step into the father's place and take their father's share with their uncles, again the inference must be in the negative, for the evidence of Germanic custom seems to show distinctly that it was only by later modifications of custom that succession by representation was allowed.

Nor would this seem unnatural from the point of view of Welsh custom under the circumstances. For if we try to realise the feelings of the elder generation in the gwely, it will hardly seem extraordinary that uncles should decline to put their nephews, the sons of a deceased brother, on an equality with themselves—*i.e.* into a higher grade than their sons could be during their lifetime. Why should they not wait till, all the uncles being dead, they should come with the other first cousins to the redivision among them equally *per capita*?

Regarding all these points together, the conception of the family unit of holding in tribal society in its earlier conditions becomes simple, logical, and consistent. The head of the group (whether of the kindred or the gwely) is the representative holder of the landed rights and the common herd of cattle of



the group; and the individual tribesmen receive their *cyvarwys* and *da* by right of 'kin and descent' from the tribe through him, and on their death their cattle received from the chief go back to the chief and are merged in the common herd.

The relation of the tribesmen to the chief was therefore not that of joint-tenants, in the modern sense of the term. It was that of 'man and kin' to the chief, from whom they receive by tribal right homesteads and cattle-yards and allotments of cattle for their maintenance.

Now if in the light thus gained from the comparative evidence of Germanic tribal custom and the modifications of it we examine the Welsh evidence more closely, it may be possible to trace in the Welsh Codes and legal treatises themselves marks of modifications on similar lines. With eye opened by the facts of Germanic custom, we may find perhaps in the Welsh evidence itself what was unnoticed before.

There is at least one quite extraordinary survival (if it may be so regarded) of what might seem to be the result of carrying to a logical extreme the independence of the young tribesman who, having at fourteen ceased to be dependent on his father, had become the 'man and kin' of the chief.

The matter refers to the right of the father on the one hand to receive a share of the galanas or blood-money of his son if murdered, and as to the liability of the father on the other hand to pay a portion of the galanas of a person killed by his son.

It would, indeed, be carrying to a strange extreme the theory of the independence of the son if in these

cases the father were neither to pay nor receive any part of the galanas.

In the clause of the Gwentian Code as to payment of galanas, II. i. 14, it is stated :—

‘ The third of the galanas falls upon the murderer, and the two (other) parts are shared into three shares: two (sub) shares on the kindred of the father, and the (other sub) third on the kindred of the mother.’

This is the rule also in the Venedotian and Dimetian Codes. But in both these Codes the father of the murderer had to pay a part of the third which fell upon his son. And accordingly under these Codes the father likewise received a portion of the *galanas* of his murdered son. The right to receive a share and the liability to pay a share were correlative. But under the Gwentian Code the father shared neither in the payment if his son were the slayer nor in the receipt of galanas if his son were slain. He paid nothing and received only a penny!

(II. xxxix. 14.) ‘ Three persons to whom galanas is paid and who pay galanas to no one . . . The third is a *father*, for a share comes to him of the galanas of his son, *to wit one penny*, since his son is no relative (*kar*) to him, and no one of those three is to be killed for galanas.’

Nor can there be any mistake on this point, for in another and quite independent clause (II. viii. 8) of the Gwentian Code it is repeated :—

‘ A father’s share of the galanas of his son—one penny ’!

Again, in a legal treatise (W. L. Bk. XIV. xxxviii. 14) supposed to be of the sixteenth century is the following :—

'Can a father complain for the killing of his son? He cannot: he is not within the grades of affinity (*careennydd*).'

No wonder that on the death of a son without children the father had no right of succession to his *da*!

Recurring to the right of succession of a son to his father, it is obvious that as gradually this was conceded, a question of the mutual liability for each other's debts would arise and have to be dealt with. So long as the *da* of the son dying without children went back to the chief, as it did under the Venedotian Code, the chief naturally had to pay the son's debts.

So the liability of a son for his father's debts naturally would follow the recognition of his right of succession to his father's property. The obligation to pay the debt would naturally go with the property. Something like stages in this recognition may be traced in the Codes.

Thus in the Venedotian Code (II. vi. 27 and 28) the question whether a son ought to pay for his father on his father's death in case he was a surety or a debtor, was answered as once doubtful.

'Some say that if that son willeth to deny his suretyship, on the grave of the father the legal denial is to be given.'

But this (which was probably old custom of the time when there was no succession allowed) was omitted in making new law. It was now laid down (succession having been allowed) that it was right for

'the son of that surety who is dead to stand legally for the father . . . and if he have no son, the lord is to act as a son to him.'

And the same rule was to apply to the debtor. His son, or, if there was no son, the lord, must pay the

debt, as in that case the lord stood in the place of a son and took the *da* of the debtor.

In the Dimetian Code the rule was different. It had been allowed (D.C. II. xxiii. 19) that if after a division among brothers one had died, 'the co-inheritors within the three degrees of kin' were to be his heirs, *i.e.* the members of the gwely. And consistently with this it was ruled that 'the three nearest degrees of kin' were to pay the debt of a tribesman dying in debt (II. vi. 21): *i.e.* the members of the gwely were to pay it. And this seems to point to a stage or condition of things in which, on the death of a member of the gwely, his *da* fell into the common stock of the gwely from whose chief it had probably been received.

Pursuing the question of succession to the *da* of a tribesman dying without a son still further, it seems that while at first it went back, as we have seen, to the chief or to the gwely, it ultimately was allowed to go to the father. And here again we may trace the steps by which the change was effected.

In the Venedotian Code (II. xxviii. 9) the lord is to receive the *da* in this case, as we have seen. And this is reiterated in a legal treatise of about A.D. 1401 (W. L. X. xvii. 31). But in a later treatise, said to be of the fifteenth century, and evidently belonging to a stage after the succession of sons to a father's property had been allowed, the next step is gained.

'As a son is heir to patrimony (*dref y dat*), so a father is heir to the son's *da* (*da y mab*) unless he have an heir.'

This was logical enough, and shows how one step in the disintegration of original custom led to another,



and how rights of succession gradually grew up within the gwely.

As regards land held more or less in individual ownership outside the gwelys, the right of succession, having been given in Howell's time to sons, was ultimately extended to females.

In the Dimetian Code (II. xxiii. 7) it is stated that

'If an owner of land (*perchen*) have no other heir than a daughter, the daughter is to be heiress of the whole land.'

Nor was this altogether without precedent, even within the gwelys, for though as to land there is no trace of the succession of daughters, the Venedotian Code (II. i. 64) allowed that a daughter might succeed to the *da* of her father along with her brothers, taking half a brother's share, and, as we have seen, succession to cattle came very near to succession in grazing rights also.

This mention of land outside the gwelys leads to another point upon which something perhaps should be said. To the student of the Welsh Codes nothing is more perplexing than the mixture, so to speak, of clauses relating now to the family land of the gwelys and at other times to what seems to be more or less individual ownership of land. The two systems seem to be going on side by side, and unless they can be disentangled there is very apt to be uncertainty and confusion. Here, again, I think the comparative evidence of Germanic custom may help us to some extent.

Few more useful suggestions have been made towards the understanding of Anglo-Saxon land-law than that of Professor Vinogradoff as to the distinc-

tion between boc-land and folc-land. He suggests that boc-land is that land which has become the subject of charters and conditions of the more modern type. Folc-land, he suggests, is that land which is still the subject of tribal custom.

I have ventured to extend the scope of this suggestion to a similar discrimination in the Lex Salica between two distinct methods or systems of land ownership, viz. between the *res propria* of the 'Romanus possessor' of land, and the family ownership under Salic custom of the *terra Salica* or land of the *alod*.<sup>1</sup>

May we not again apply the same suggestion to the distinction in the Welsh Codes between land held more or less under individual ownership and land held by the *gwelys* in family possession under tribal custom?

It is important to observe that on the conquest of North Wales it was found to be impossible to bring all Welsh land under the English system of land tenure. The Statute of Rhuddlan gave the choice between Welsh custom and English law, with the result that the two systems were left to work side by side till the Statute of Henry VIII. at last brought everything nominally under English law, to the great perplexity of English lawyers.

But here a caution is needful. Whether we speak of Germanic, Anglo-Saxon, or Welsh economic conditions, it would be wrong to jump to the conclusion that the contrast and conflict was simply between the family holdings of tribal custom and the

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<sup>1</sup> *Tribal Custom in Anglo-Saxon Law*, p. 158.

individual ownership of more modern legal tenures introduced from outside. We must not forget that within the rule of tribal custom there was something like demesne land in the possession or under the control of chieftains let out often to tenants who were not tribesmen but strangers in blood. And this land outside the gwelys and under quasi-individual occupation and ownership was as truly under the control of tribal custom as the gwelys themselves. It played a part which cannot be ignored in tribal society, and that by no means only in its later stages.

Even upon the demesne land of the chieftain tribal custom imposed many of the restraints involved in family solidarity. And this is just as clearly shown in the earlier as in the later grants made to the monasteries by the chieftains. The consent of members of the family seems generally to have been required to give validity to grants of this kind.

Apart, however, from the chieftain's demesne lands, there was land seemingly held under more modern legal conditions of ownership.

The Codes and treatises use the word *perchen* for *owners* of this more modern type. The term is never, I think, applied to the tribesmen in the gwelys. The word applied to these is *priodawr*, implying possession by tribal or *hereditary* right. But, though an *owner* in the sense of his being free from the tribal rules of division among brothers, cousins, and second cousins, the individual owner was not free altogether from the traditional ties of family solidarity. Even in the later legal treatises the consent of heirs is required to alienation.

The following is from a legal treatise of about the fifteenth century (W. L. XI. i. 3).

‘(3) An owner of land (*perchen tir*) having no heir of his body can appropriate his land to whomsoever he will. If there be an heir, however, to an owner of land, he cannot do so; for the owner of land cannot disinherit his heir, nor assign his land to anyone without the consent of his heir, except for their joint interest, to wit during his own time; or through his being pressed by one of the imperative necessities, which free a person’s selling his land without consent of his heir; such as necessity for meat and drink, or for money to pay his debt.’

This clause clearly refers only to land in individual ownership. For if there be no heir, the owner has apparently full power of alienation, which he never could have under the family holding of a gwely.

Nothing could mark more clearly the contrast between the two systems of land-holding than another set of clauses in the same legal treatise relating to family holdings. The question is in what court a tribesman’s claim is to be sued for by ‘kin and descent’ (W. L. XI. v. 7).

And the ruling is that if the claim affected only the members of the gwely, it might be sued for in the court of *cymwd* or *cantrev* to which the land pertained, because

‘As between brothers and cousins and second cousins, every one of those knows the propiate share which he is entitled to have according to law.’

But, on the other hand, if the claim had its origin further back than the third descent, then it must be sued for in the sovereign court.

The clauses are instructive enough to be worth



quoting, because of the incidental light they throw upon the gwelys, and the reality of the tribesman's rights within the wider kindred.

In Clause 9 of the same chapter is the following :—

'(9) This is the reason that a plaint of kin and descent *from the third degree onwards* cannot be determined in the court of a *cymwd* or *cantrev*, because a plaint of kin and descent cannot be pursued but against a stock (*welygordd*) of co-relatives to the person who shall claim the land, and who shall be holding that land through the same common ancestor from which he likewise claims a share with them in right thereof and being able to trace his unextinguished kin, by oaths of the elders of the country to himself without three times lapsing to the distaff. And lest such land should chance to be in diverse canghellor-ships after being shared among the family stock (*welygordd*) . . . so as not to be cognisable in the court of a *cymwd* or *cantrev*, it was established for a suit of that nature to belong to the sovereign court, so that every one of the family stock might be compelled by the effect of one conjoined plaint to answer jointly to such as should question them.'

The next clause proceeds thus :—

'(10) For it is not regular to move a plaint from court to court for one matter, nor to prefer a plaint, against one person, or two, or three, of kin and descent *from the third degree onward* when there are more of the family stock (*welygordd*) holding the land in opposition to him [the claimant] : because it may happen for an inheritance of land to have descended in small shares, among forty or sixty co-inheritors ; and one among the family stock (*welygordd*)—his [the claimant's] father or his grandfather or his great-grandfather—*might be out of the country and without having had a share.*

'(11) And on that account it was settled for that claim to belong to the sovereign court where everybody could be compelled to answer jointly. And if he should there succeed, then he is to be admitted to participate with them ; and he would be allotted an equality with each of the united number that should be holding the land in opposition to him.'

Here there is still at work under tribal custom,

presumably in the fifteenth century, the system of family holding under the rules of *tir gwelyawc*.

The case put is that the claimant's great-grandfather may have been out of the country, and so may never have got his proper share in the division three generations ago.

The claim might therefore affect the wider group of kindred comprised in what is spoken of as the 'gwelygordd' in distinction from the gwely. The gwelygordd included a wider group than the gwely. No matter that three generations may have passed since the division in which his great-grandfather should have had a share, his claim is not yet barred, and as we learn from the Codes, would not have been barred till a descendant in the ninth generation made his claim too late. Within that limit the tribesman had a right to his *cywarwys* and his *da*.

In conclusion, on consideration of the Welsh and the Germanic evidence together, and the light thrown by one on the other, may we not say that through the common influence of Roman and ecclesiastical law, and the altered sense of justice which came in with them, there can be traced a common process of change moving upon remarkably similar lines towards the disintegration of tribal society on both sides of the Channel—in both Celtic and Germanic experience?

And, further, may we not gather from the comparative evidence that this change took effect in Welsh custom from both outside and inside the gwely—that from outside it was felt in the increased independence of the gwely—the weakening of the control of the wider kindred over it—at the same time that from

inside the gwely the family solidarity also was loosened?

It would seem probable that by the time of the conquest of Wales by Edward I., and the making of the surveys and extents, the head of the narrower family group of the gwely had become the chief in whom the family rights and herds—the *communis substantia* of the Scanian laws—had become vested, and that, on the other hand, the growing individualism had by that time progressed so far within the gwely that on the death of a member of the gwely his *da* no longer went back to the chief, or into the common stock of the gwely, but was allowed to pass by inheritance to his children.

If we may take this to have been roughly the stage that had been reached in the gradual disintegration of tribal custom, it may help us at the same time to recognise that under earlier tribal custom the chief of the organised unit of the greater kindred may have been the chief of whom the young tribesman became the 'man and kin,' and from whom he received his *da*, while at the same time the absence of any recognition under earlier custom of the right of succession of sons to their father's *da* may have logically and naturally resulted in the return of the *da* of the deceased tribesman into the common stock of the group of kindred from whose chief it came.

The importance of the wider kindred to the ninth degree of descent from a common ancestor is emphasised by the description of it in the Codes and later treatises as an organised unit under its recognised '*pencenedl*,' or 'chief of kindred,' its seven elders,

and other officials. There would further be a reasonable consistency in the tribesman's obtaining direct from the chief of kindred that provision for maintenance which he claimed by kin and descent from the kindred. It would also be in accordance with Sir Henry Maine's suggestion that the primitive patriarchal chieftain must have had duties which balanced his rights.

'I conceive (he wrote in his "Ancient Law") that if he disposed absolutely of the persons and fortunes of his clansmen this representative ownership was co-extensive with a liability to provide for all members of the brotherhood out of the common fund.'

The importance of the organised kindred may seem to have lessened as time went on, but it did not vanish altogether. The more or less organised kindred remained a necessary element in tribal polity.

In the passages quoted above from a later treatise it is made clear that the tribesman's right to his tribal provision, even in later times, reached back farther than the gwely to a remoter stock, a *gwely-gordd* embracing several gwelys.

And, again, it must not be forgotten that the payment and receipt of galanas for murder was a matter, not between tribesmen or gwelys of the same kindred, but *between kindreds*, although within the kindred those nearest in relationship to the slayer or the slain had to pay or receive the largest share in the galanas.

That under earlier conditions the community of cattle and grazing rights may have vested in the chief of kindred rather than as later in the gwely would

not necessarily prevent the gwely from having been the unit of family holding under both earlier and later custom.

There must always have been, as under Irish custom, a hierarchy of chieftains one above the other, from the head of the gwely and the chief of kindred to the chieftain of the tribe. And as under Irish custom the link between the grades of chieftains was the allotment or loan of cattle so it may have been in Wales also.

The chieftain of the wider kindred, though in theory representing the descendants of a common ancestor, could never himself have been, like the head of the gwely, the actual ancestor of the group of his own descendants.

In this respect the gwely was the Welsh tribal unit corresponding most closely to the Roman group under the *patria potestas*.

In the gwely the great-grandfather was either actually living or had been so sufficiently near in memory to be so regarded. The group of his descendants was a complete agnatic group, for daughters were married into other gwelys, remaining only under the guardianship of the gwely from which they came. The descendants of daughters were not members or co-heirs in the gwely except when, having been married to non-tribesmen, their sons were allowed tribal rights in their mothers' gwely.

In these points the gwely resembled the group under the *patria potestas*.

This, too, was a family group held together by a common descent and obedience to the highest living ascendant, whether father, grandfather or great grand-

father. The *potestas* was that of a living ancestor over the person and property of his descendants, and though the power over their persons was early diminished, that over their property remained a more or less permanent element in Roman law.

The agnatic character of the group included in the gwely was not destroyed by the at first sight anomalous fact that within the wider kindred maternal relations participated in the receipt and payment of galanas. For though the descendants of daughters were not included in the gwely, they *were* included in the wider kindred if they had been married into a gwely within it. If the daughters had been married away into another *kindred*, it may well be assumed that their sons would have no right or obligation to receive or to pay what was the claim or obligation of a kindred to which they did not belong.

There is therefore, I think, no reason to conclude that there was any real clashing between the gwely and the wider organised kindred as parts of original tribal arrangements, although in the course of time some of the powers and obligations of the chief of kindred may under later conditions have descended to the head of the smaller group.

Something like the same kind of transition or descent may have already taken place in Roman custom by the time that the *patria potestas* of the living ancestor had become a fixed element in Roman law.

That there were resemblances between the Welsh gwely and the group under the Roman *patria potestas* need not lead to the suggestion of common origin or borrowing by one from the other. Sir Henry Maine



xxxvi *Introductory Note to the Second Edition.*

seems, indeed, to have thought that 'a considerable element of debased Roman law may have existed in the barbarian systems,' but even so the comparative evidence we have considered would not lead to the supposition that it materially affected the core of indigenous custom of both Celtic and Germanic tribes.

The attempt to separate the elements of original tribal custom from the changes which came upon it almost everywhere in Western Europe under Roman and ecclesiastical influences may not have been in everything successful. But when we see rights of succession creeping in practically on similar lines in the case of widely separated tribes, whether the contact with the new order of things came upon them in the sixth or the twelfth century, the uniformity in the changes enables us to recognise them as such, and to seek for the more original body of tribal custom behind them. Not that we regard even this condition of early custom as the ultimate and primary one, but rather as representing a stage of economic evolution in Western Europe which we have found it worth our while to try to understand.

F. S.

*August 1904.*

## PREFACE TO THE FIRST EDITION.

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THIS volume contains the first part of an essay which may be described as an amplification of the very imperfect sections on the Welsh Tribal System published more than ten years ago in my 'English Village Community.'

It is confined to an attempt to understand the *structure* of tribal society in Wales. The *methods* of tribal society in Wales and the extension of the inquiry to other tribal systems are left to form the subject of another volume. It seemed best to print this part of the essay separately, so that the Welsh evidence might be considered on its own merits, without the subject being involved at this stage in the greater difficulties which arise so soon as the ground covered by the remarkably full and detailed Welsh documentary evidence is departed from.

The methods of the Welsh tribal system come, indeed, more or less within the range of this documentary evidence, and might well add, incidentally, great strength to some of the conclusions as to the structure of tribal society in Wales. But as it is mainly through comparison of the Welsh methods



in detail with those of neighbouring systems that the links are obtained by which the connections are established, it seems best to leave the consideration of the Welsh methods to that part of the inquiry which is relegated to another volume.

The documentary evidence above referred to will be found, I think, to justify the stress laid upon the Welsh system as a stepping-stone to wider knowledge. So much of it is unpublished, and remains in manuscripts not easily accessible to the general student, that it became necessary to print at full length in the Appendices the passages most relied upon, as leading up to an understanding of the Welsh Codes, and to the establishment on a firm basis of the main facts of tribal customary law.

For the careful transcription and the correction of the proof-sheets of these copious extracts I have to thank the care and skill of Mr. W. K. BOYD.

The value of the several manuscripts for the purpose in hand will become evident as the inquiry proceeds, especially that of the Denbigh Extent, an original copy of which, through the kindness of Colonel HOWARD, of Wygfair, has been placed entirely at my disposal.<sup>1</sup> An Extent which enters so fully into detail, and describes survivals of the tribal system actually at work throughout a considerable district at the time of the English conquest of North Wales, could not fail to afford the best possible ground from which to proceed to the study of the customary law contained in the Codes.

<sup>1</sup> This copy is now in my possession (1904).

As regards the Codes and legal treatises contained in the 'Ancient Laws of Wales,' I will not forestall what is said in the text further than to express the belief that they will be found to fall into their right place when regarded as links in the chain of evidence as to the character of tribal custom which existed both before and after them.

Respecting the earlier evidence great caution is no doubt necessary. I cannot pretend to have said the last word upon a subject so difficult. But I have done my best to place the reader in the position to draw his own conclusions by giving careful transcriptions of the original text of the documents chiefly relied upon, side by side with the translations. And I trust their interest and importance will justify the use I have made of them.

I am much indebted to the officials in the Public Record Office and the Manuscript Department of the British Museum for help ungrudgingly given in connection with the documents under their charge.

I have not often in this volume referred to the conclusions of previous inquirers, because I was unwilling to appear in any way to write in a controversial spirit; but this is no reason why I should not here fully acknowledge the value of Mr. A. NEOBARD PALMER'S excellent work, all the more striking because it has been confined mainly to facts which have come within his own local knowledge and researches. Nor have I neglected to consult the more extended, but at the same time more speculative, work of the late Mr. H. LEWIS.

I am aware that to the Celtic scholar the work of an economic inquirer, making no pretence to a knowledge of the Welsh language, will in itself have the appearance of presumption. But if his taste should be offended by the avoidance of any attempt to translate the spelling used in the documents into modern Welsh, and by the use of English plurals to words which in such a connection become technical terms, his anger will, I hope, be disarmed by the candour with which the writer's ignorance of the language is frankly confessed.

I have to thank my friend, Professor RHYS, for many useful hints given, and the avoidance thereby of some of the linguistic pitfalls to which a stranger to the Welsh language was necessarily liable.

I trust that shortcomings of the kind above alluded to will not prevent the reader from appreciating the full weight of whatever economic conclusions may be legitimately drawn from the evidence itself.

It is not necessary to dwell upon the value of a substantial knowledge of the facts of one tribal system as a key with which to unlock the riddles of others. Nor is it necessary to point out the importance of a knowledge of the Tribal System, wherever found, as an almost universal factor in the early development of European society, and in the formation of mediæval institutions.

In conclusion, I wish to acknowledge the invaluable and constant help I have received, from my son, whose study of the remains of the tribal

system amongst the Greeks will, I hope, shortly be published, and form a useful contribution to the subject.

I have also to express my gratitude for the encouragement received from other fellow-workers in Economic History in the course of the studies which have resulted in this volume.

F. S.

THE HERMITAGE, HITCHIN:  
March 1895.

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N.B.—I have again to thank fellow-workers, and especially Professor VINOGRADOFF, Professor MAITLAND, Sir F. POLLOCK, and Mr. A. N. PALMER in connection with the 'Introductory Note' to this second edition. I have also to thank Professor KOVALEWSKY for his appreciative review in the *Revue Internationale de Sociologie* (1897).

To this edition I have added (in Appendix F.) a transcript of an Inquisition of 24 Edward I., including extents made in 8 Edward I (1280), three years after the peace with *Rhys ap Mareduc*. The ratification of this peace by Prince Llewelyn in 1277 (Rym. Fœd. i. 542-5), confirming the customs previous to the war, enables us to regard the division of the 'comots' in these extents into '*Westuas*,' or *gwestva* paying units, as of earlier tribal origin.

It having been found that reference in this volume to the pages of the two volumes of the 'Ancient

Laws of Wales' is inconvenient to those readers who have access only to the single volume edition, I have so altered the references as to embrace both editions by making them refer to chapters and clauses in the Codes and the legal treatises. Thus V. C. III. xxi. 9, refers to the book chapter and clause of the Venedotian Code, and W. L. II. xii. 8, to book chapter and clause in the legal treatises of the second volume.

F. S.

THE HERMITAGE, HITCHIN:

*August 1904.*

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## CHAPTER I.

### *THE LAND SYSTEM IN ANGLESEY, AS DESCRIBED IN THE EXTENTS.*

#### I. THE CYMWDS AND CANTREFS OF ANGLESEY.

IN order to secure a firm basis from which to work backwards from the known to the unknown, it is proposed to commence the inquiry by the examination of a typical and well-known Welsh district as described in the various surveys or Extents made since the final conquest of North Wales.

CHAP. I.  
Extents of  
Anglesey  
and the  
Manor of  
Aberffraw.

The Isle of Anglesey presents a convenient geographical area for the purpose, and the so-called Manor of *Aberffraw*, on the south coast of it, a remarkably good example of a so-called 'manorial' unit.

Several Extents of the island are extant in the Public Record Office and elsewhere, the earliest being made in 22 Edward I. (A.D. 1294) only a few years after the conquest.<sup>1</sup>

The Isle of Anglesey, according to the Extents, was divided into three *cantrefs*, each of them embracing two *cymwds*.<sup>2</sup>

In each cantref a chieftain's residence, called a

<sup>1</sup> See Appendix A.

<sup>2</sup> The cantref of *Aberffraw* in- | cluded the two *cymwds* of *Mall-*  
*draeth* and *Llwon* or *Lywan*

CHAP. I. *manor*, formed a centre for the dependent *villæ* or hamlets scattered over the area of the two cymwds.

The Manor of Aberffraw was one of these central manors, and is of special interest as the royal seat, from early times, of the Princes of North Wales (successors of Cunedda and his sons), till the final defeat of Prince Llewelyn and the annexation to England in 1282.

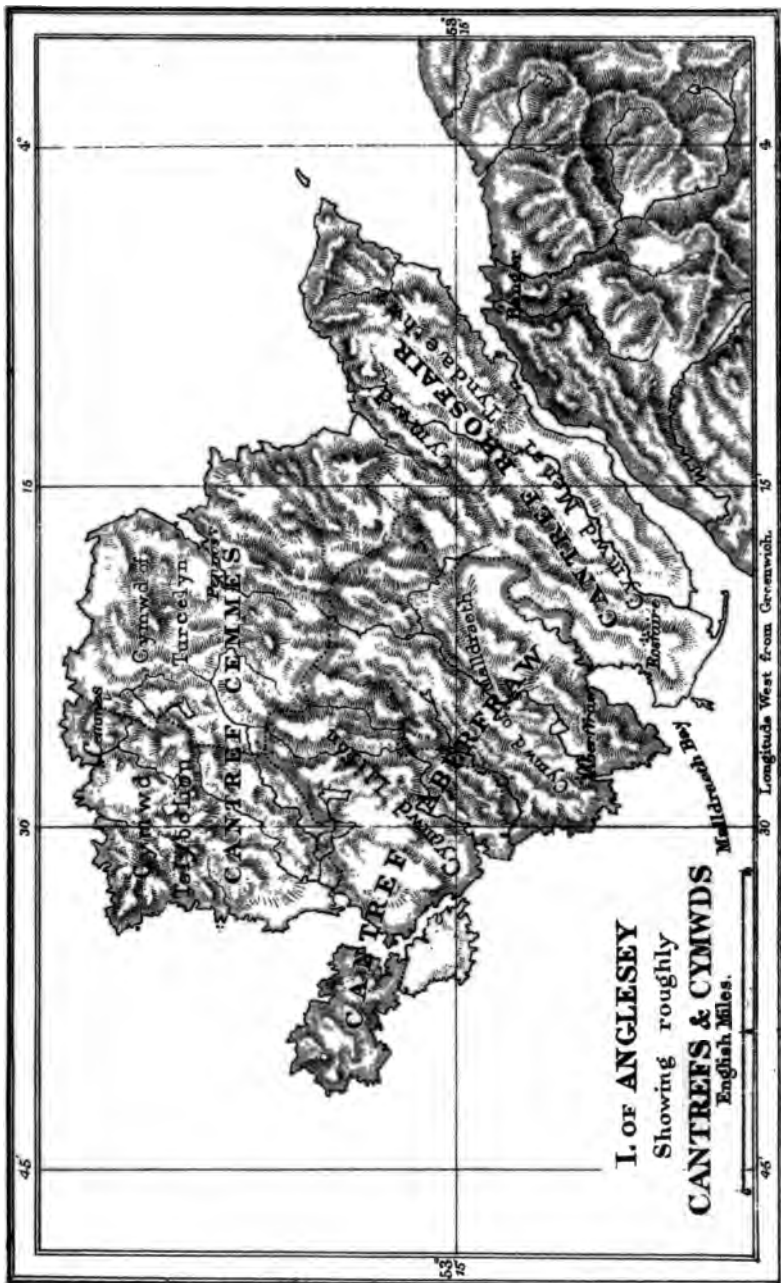
These describe services before the conquest.

The earliest Extents describe the condition of things on the so-called Manors of Anglesey after the conquest. But from the result of a petition made in the year 1305, and repeated in 1314, it appears that the services mentioned in the survey of 22 Edward I. were the services *before* the conquest—*i.e.* the services by ancient Welsh custom under the native Welsh princes, and not fresh ones imposed after the conquest. In this petition the villeins of the Manor of Penros complained that a mistake had been made in the former 'Extent,' and the answer to the petition was the grant of a new inquiry to be made on the spot by the Justice of North Wales, 'who caused to come before him the best people to know and certify to him what were the customs and services which the said villeins made and ought to make in the time of the Princes of Wales.'<sup>1</sup>

The services, therefore, described in the earliest Extent, although it was made after the conquest, may be taken as the services of the tenants under Llewelyn and his predecessors.

The cantref of *Rhos* included the two cymwds of *Menay* and *Tyn-daethwy*. The cantref of *Kem-mey*s contained the two cymwds of *Talybolion* and *Turkelyn*.

<sup>1</sup> *Rolls Parl.* 8 Ed. III. i. 808, and small parchment schedule sewn on to the Roll of the Survey of 1294, and see Appendix A c.



**I. OF ANGLESEY**  
Showing roughly  
**CANTREFS & CYMWDS**  
English Miles.

Opposite p. 2.  
*Longmans, Green & Co. London, New York & Bombay.*



So far everything is clear.

But the Extent was taken by Norman officials, who saw what was to be seen with Norman eyes, and recorded such facts as they found in the legal Latin of Norman lawyers with an admixture of such Welsh terms as defied easy translation.

When, therefore, in their description of the four head 'manors,' as they called them, of the cymwds and cantrefs of Anglesey, an attempt was made to press them into the mould of Norman common forms, it is very likely, indeed, that they made too rapid a generalisation of their main features according to *a priori* conceptions of what a manor ought to be, and it becomes needful to discriminate between the facts and the terms in which they may be stated.

The surveyors see things through Norman eyes.

The Extent which enters most fully into details, included in the 'Record of Carnarvon,' affords at once an instance in point. It was made not only after the conquest, but also unfortunately after the Black Death, and thus after the rearrangements and alterations inevitably following a great depopulation. It contains many incidental marks which show that Wales had suffered with the rest of the world in this great catastrophe.

The makers of this Extent describe the head manors of the cantrefs of Anglesey as *de trina natura*, and, knowing the Welsh love of triads, this might at first sight be taken as a specially Welsh characteristic. But closer examination leads to the conclusion that the surveyors were using terms of their own, and classifying the tenants under three heads for purposes of their own, rather than describing a triple constitution necessarily belonging to the Welsh

CHAP. I. system under Welsh chieftainship. It is well to clear out of the way at the outset this otherwise misleading generalisation of the makers of the 'Record of Carnarvon.'

Both the *Manerium de Kemmeys* and that of *Penros* are stated to be *de trina natura*—i.e. there are said to be in them people called<sup>1</sup>—

1. *Gwir Male*, or people paying 'mal,' or money tribute.
2. *Gwir Gweith*, or people doing services or work.
3. *Gwir Tir Borth*, or people on 'Board land.'

These two manors are the centres of the two cymwds of *Talybolion* and *Turkelyn* combined in one cantref, and are therefore probably described in the same terms by the same hand. But the manor of *Rosfair*, in the cymwd of *Menay*, though also described as *de trina natura*, is said to contain the following three classes of tenants,<sup>2</sup> viz.—

1. *Puri Nativi vocati mairdreve.*
2. *Alii Nativi qui se dicunt esse liberos nativos.*
3. *Alii Nativi vocati Gardynemen.*

If the *liberi nativi* of *Rosfair* be taken as equivalent to the *Gwir Male* of *Kemmeys* and *Penros*, and the *puri nativi* of *Rosfair* as equivalent to the *Gwir Gweith* of the other manors, still the *trina natura*, as a uniform system, breaks down in the third class. The tenants on *tir borth* hold 'gavells,' and pay from 12s. 7d. to 13s. 4d. each, and 5s. relief and 2s. *amobr*, while the *Gardynemen* of *Rosfair* pay only from 8d. to 2s. each, and their relief is only 2s. and *amobr* 2s.

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<sup>1</sup> *Record of Carnarvon*, pp. 68, 64, and p. 70.

<sup>2</sup> *Id.* p. 88.

There is apparently no analogy between the Rosfair cottagers with gardens and the tenants on 'tir borth' of the other manors with their 'gavells,' and a further examination into the details leads to the conclusion that the 'triple nature' of these manors is one of Norman classification, and did not represent a real feature of the Welsh tribal system.

Whilst declining, therefore, to be misled by the too rapid generalisation of the Norman makers of the Extent contained in the 'Record of Carnarvon,' and still recurring again and again to it for valuable details, we turn to the earlier Extent<sup>1</sup> of 22 Edward I. as that most likely to represent the condition of Anglesey before the conquest.

Need of caution in accepting Norman terms.

In the description of the manors this Extent makes no mention of the *trina natura*, but English manorial precedents are nevertheless closely followed.

## II. THE SO-CALLED MANOR OF ABERFFRAW.

Commencing with the Prince's own manor of Aberffraw, we get an unbiassed and direct introduction into our subject.

Position of the manor of Aberffraw.

The village of Aberffraw is placed at the mouth of the river *Ffraw* just where it ceases to be tidal and begins to pass through a triangular reach of sands into the sea.

The Aberffraw mill is placed on the river, where doubtless it has always been, just above high tide.

<sup>1</sup> Chapter House, County Bags, Wallia, Box 148 B, No. 84. *Extent of Anglesey*, 22 Ed. I. (18 Mch. 1294), Public Record Office, now

Rentals and Surveys, Roll, 768. Another copy, Rentals and Surveys, Roll, 769. And see App. A a.



CHAP. I. The church is ancient, for it contains a fine old Norman arch and stands on an ancient site on the high ground above the river. Near to this was the palace of the Welsh princes. Between this and the river lie now, as centuries ago, the little strips or gardens of the cottagers, now called 'lleiniau,' and divided by turf balks.

Divided  
by the  
river into  
two parts.

The territory included in what was called the manor in the Extents was divided into two parts by the river *Ffraw*, and the broad, sandy, and marshy tract on the east side of it (called the *Tywyn Aberffraw*) runs far into the land, nearly up to the '*Llyn Coron*,' from which the *Ffraw* river flows.

There was a second mill on the stream above the Llyn called *Dyndroval*, and a third on another stream N.W. of Aberffraw called *Melin-y-Bont*.

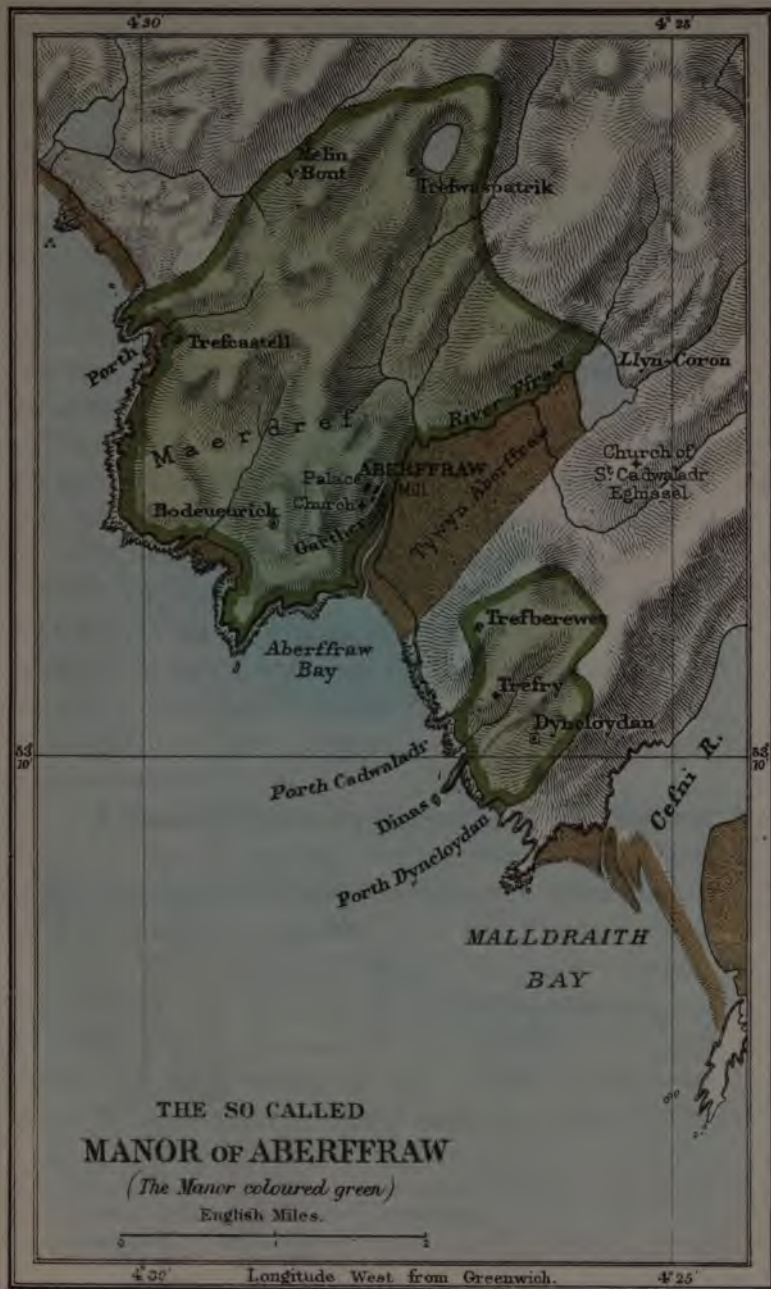
The western portion of the manor lies behind the site of the palace, and forms a blunt promontory between the Ffraw river and the next bay. It also extends to the north a few miles inland.<sup>1</sup>

Parish of  
St. Cad-  
waladr.

The eastern portion makes a similar promontory between the *Tywyn Aberffraw* and the tidal estuary of the river *Cefni*. But this eastern part of the manor is abruptly cut off from extension inland by the parish of St. Cadwaladr, which, apparently from the sixth or seventh century, by grant of the ancestors of the Welsh princes, was handed over to the Church, and freed from tribal or other secular services to them.

One of the features of the position of the manor

<sup>1</sup> The boundaries are given at the end of the Survey of 1608, Land Revenue, Record Office, Ancient Surveys, vol. 17 (24), f. 62.



Longmans, Green & Co. London, New York & Bombay.



of Aberffraw is the access to the sea all along the rocky coast for small boats in the numerous 'porths' or natural harbours running up between ridges of rock and ending in a sandy beach.

CHAP. I.

The parish of Cadwaladr has its own little porth—*porth Cadwaladr*—and each member of the manor near the coast had its own porth in the same way bearing its name. It sometimes also had its own place of refuge for cattle in a rocky peninsula running out into the sea, called a *dinas* and bearing its name.

Porths and places of refuge.

There are several manuscript Extents or surveys of the Manor of Aberffraw more or less in detail and bearing date 1294, 1339, 1351, 1352 ('Record of Carnarvon'), and 1608 (see Appendix A).

The several Extents.

The various members or hamlets of the manor are, with little exception, traceable throughout this remarkable series, and they are still easily recognised on the ground and on the Ordnance map in the names of the most substantial farmhouses of the modern estates.

The Extents before the Black Death describe first what in the Domesday Survey would have been called the lord's *demesne*, including 5 carucates of land, 3 mills, 2 meadows, and the fishery. This demesne land embraced what the later Extents describe as the hamlets of *Garthey* (consisting of 14 gardens near the church), of *Maerdref* (the *tref* under the *land maer* of the Welsh Codes—the home farm of the manor), and *Trefcastell*.<sup>1</sup> The

The demesne. The *Maerdref* and *Garthey*.

<sup>1</sup> Trefcastell is described in the Extent of 1351 as part of the *terra dominica*. Its tenants at that time occupied one of the carucates.

CHAP. I. continuity as between the Extents may be thus stated :—

1808	1852 <i>Record of Carnarvon</i>	1851	1339	1294
<i>Garther and Mayerdref</i>	<i>Garthey Mairdref</i>	4 carucates 8 mills 2 meadows piscaria	5 carucates 8 mills 2 meadows piscaria	5 carucates 8 mills 2 meadows piscaria
<i>Treffcastell</i>	<i>Drefcastell</i>	<i>Treffcastell</i> occupying 5th car.		

The free tenants.

Under the head of free tenants are the following holdings described in the 'Record of Carnarvon' as 'Weles' (literally 'beds'), being tribal homesteads :—

1808	1852	1851	1339	1294
	(Free Weles)	—	—	—
	Wele Porthorion	—	—	—
	Wele Simond	—	—	—
<i>Free tenants</i>	Wele Bodeueurik	Bodeueurik	Bodeueurik	Bodeueurik
	Wele Trewaspadrik	Trewaspadrik	Trewaspadrik	Trefwaspatryk
	Gavel Sayr	—	—	—

The un-free out-lying hamlets.

Lastly the *unfree and outlying hamlets*, not on the demesne, but situated on the other side of the river in the eastern portion of the manor, were as follows :—

1808	1852	1851	1339	1294
Treberfeth	Drefberbeth	Trefberwet	Trefberwyth	Treiberewet
Trefry	Trefry	—	—	—
Tinlloydan	Dynlloydan	Dynthladan	Dynthlodan	Dynlloydan
Keventreffro.	Kendrefrowe	Keuentrefau	Keuyntreffrau	Weuentefraw

It is curious to notice that the Norman officials just after the conquest confine themselves to Norman terms, and that such Welsh terms as 'Garthey' and 'Maerdref' and 'Weles' and 'Gavells' seem to revive in the Extents made after the Black Death.

This is explained by the remarkable tenacity of Welsh custom and the extraordinary continuity secured by it from one Extent to the other for 300 years after the conquest.

These surviving terms help to bridge over the periods before and after the conquest, and so to connect the Codes and the Extents.

One feature common to both is the location of the free and bond tenants in separate hamlets or groups of homesteads. Each class of hamlets must therefore be separately examined.

### III. THE FREE TENANTS OF ABERFFRAW.

The free tenants are described in the 'Record of Carnarvon' as occupying *Weles*. We shall see hereafter that the *wele*<sup>1</sup> or *gwely* was, strictly speaking, rather the family or kindred occupying the hamlet than the hamlet itself, and that mostly a hamlet was occupied by several *weles*.

The free tenants occupy in *weles*.

In the Extents the old food rents of the free tenants or *weles* had already been commuted into money payments. And these money payments were evidently treated as not charges upon persons but permanent charges upon the holdings in occupation at the time of the conquest. They were scrupulously respected by the conquerors, and have mostly been left unaltered from that time to this. The amounts of these rents are practically the same, even to the small details, in the Extent of 1294 and that of 1339 half a century later. And comparing these with the later surveys and Extents the evidence is

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<sup>1</sup> Pronounced 'welly' as 'gwely.'

## CHAP. I.

conclusive of the literal truth of the historical statement that the rents of the free tenants remained unaltered by the conquest of Wales.

The rents  
of free  
tenants.

The rents of the free tenants in the Extent of 1294 are stated as follows:—

	£	s.	d.
Of Aberffraw itself . . . .	1	9	8
Of Bodeneurick . . . .	0	15	11
Of Trewaspatrik . . . .	0	10	0
	<hr/>		
	£2	15	7

They are the same in the Inquisition of 1339. They are the same in the Extent of 1351 after the Black Death.

They are the same in total in the 'Record of Carnarvon' in 1352, though somewhat varied in the classification of them and increased by two additional items.

The record commences with the statement that there were 4 *free weles*, viz. :—

	£	s.	d.
Wele Porthorion paying . . . .	1	1	0
Wele Simond „ . . . .	0	8	2
Wele Bodeneurik „ . . . .	0	17	11
Wele Trefwaspatrik „ . . . .	0	18	6
	<hr/>		
	£2	15	7

exactly the old amount; to which are added:—

	£	s.	d.
Gavell Sayr (carpenter's gavell)	0	8	8
4 bovates (escheat) . . . .	{	0	8
		0	1
	<hr/>		
Making the total . . . .	£3	8	9

They remain the same for centuries.

Finally in the Survey of 1608 the *Summa Totalis* of the 'Rents of Assize of Free Tenants' = 3*l.* 3*s.* 9*d.*

These money payments are the amounts into

which the ancient food rents of the free tribesmen were commuted, and the continuity, as already pointed out, shows that they were regarded as charges on particular lands or holdings, and not personal charges. Many of them are still payable as ancient quit rents throughout North Wales.

Besides these money payments there were, however, customary services. Although the Extent of 1294 mentions no services beyond the money rents of the free tenants, there is other evidence that services were due from them. These are set out at length in the 'Record of Carnarvon.'<sup>1</sup>

Their services.

The *Wele Porthorion* (or Homestead of the Gatekeepers) did suit at the Courts of the cymwd and cantref. The *heredes* of it were liable to payment of a fine or relief of 10s. on the entry of a new tenant, and an *amobr* of the same amount on the marriage of their daughters. For their grinding they went to the Prince's mill at Aberffraw. There they ground their wheat and malt without toll, and all other grain at a toll of  $\frac{1}{30}$  measure. And they made and repaired one *vechme* of the wall of the lord's manor house on one side of the gate and another *vechme* of wall on the other side of the gate. And if the Prince were at home they had from him meat and drink for nine men whilst making the wall.

The *Wele* of the gatekeepers.

The *heredes* of *Wele Simond* were liable to the same suit at Court and mill, and the same amounts of *relief* and *amobr*, but did no work on the wall.

The *heredes* of *Wele Bodeueurik* (if the early spelling *Bodeueurik* may be trusted, possibly the Home-

The *Wele* of the smith.

<sup>1</sup> *Record of Carnarvon*, p. 48.



## CHAP. I.

stead of the Smith—literally, of the *Goldsmith*) and the *Wele Trewaspatrick* (of servants of Patrick) paid the same suit and relief &c., and instead of work on the wall were liable to the *kilgh hebbogthion* or service in connection with the hawking expeditions of the Prince or his chief falconer.

Of the  
carpenter.

The *heredes* of the *Gavell* of the *Sayr* or carpenter were liable to the same *relief* and *amobr*, but not liable to the work on the palace wall or the hawking service.

These homesteads seem to be those of officers of the Court, and may well have been direct survivals of the times before the conquest.

They are  
officers  
of the  
Prince.

The amount of the payment for relief (the Norman equivalent for the Welsh *ebediw* or death fee) and the *amobr* or maiden fee payable on marriage or incontinence, viz. 10s., suggests that these free tenants on the demesne were subordinate officers of the Court holding their land upon free tenure for their services.<sup>1</sup>

The holding of the *Porthorion* or gatekeepers at the Porter's Lodge was probably a survival from before the conquest. Though no prince now lived at the Palace of Aberffraw, its walls were not at once allowed to decay. It continued as a Court and a prison if not as a palace. The porter (*porthaur*) under the Venedotian Code was an important official. He had his dwelling in the gateway, and had charge of the great gate,<sup>2</sup> and in his house lodged the King's

<sup>1</sup> The *ebediw* and *amobr* of the principal officers of the palace were 20s., of the subordinate officers 10s., of inferior per-

sons 5s.—*Ancient Laws of Wales*, W.L. XIV. x. 17.

<sup>2</sup> *Venedotian Code*, I. xi. 9.

and the Queen's 'door-wards.'<sup>1</sup> He was to summon the men of the *Maerdref* to work. His land and the land of the door-wards were free by reason of their office, and having the responsibility of the gate it was natural (though not stated in the Code) that the responsibility of keeping the wall on both sides of the gate in repair should rest upon the gatekeepers and be attached to their land.<sup>2</sup>

The smiths and the carpenters may also well be survivals. According to the Venedotian Code, the smith of the Court had to do all needful work for the palace (except certain things) and had his land free on account of his office. His work could hardly be dispensed with, whether the shoeing of horses or the mending of the ploughs of the *Maerdref*, or of the hinges of the gates, or the fastening or unfastening of the prisoners' chains, all of which were items of his duty under the Codes.<sup>3</sup>

There is a small fragment of the Court Roll of Aberffraw, dated 1346, at the Record Office,<sup>4</sup> which shows that the porters still had charge of the prison, for it contains an entry of a fine on the porters for allowing prisoners to escape.

The examination of another Extent will elicit further information respecting the free tenants or successors of the Welsh free tribesmen. The Extents

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<sup>1</sup> *Venedotian Code*, I. xx. 7, I. xxvi.

<sup>2</sup> *Id.* I. xxvi.

<sup>3</sup> *Id.* I. xl. and I. vii. 11. There were Smiths on other manors, as well as other officers. Thus on the manor of Penros in Anglesey

there were *gavells* of the Carpenter (*Sair*), of the Smiths (*Govent*), of the Gatekeepers (*Porthorion*) and of the Squires (*Huysonion*).

<sup>4</sup> *Crt. Rolls*, Bundle 215, No. 13 (Record Office). See App. A d.

CHAP. I. of Aberffraw reveal mainly the relations to the chieftain of those who were subordinate court officials.

IV. THE SO-CALLED 'VILLANI' AND 'NATIVI' OF ABERFFRAW.

Some of the so-called *villani* or *nativi* of the Extent of 1294 were located on the *demesne land* of the Prince, and others in detached hamlets.

The demesne, according to the Extent of 1294, consisted of five carucates and two meadows.

The  
*villani* or  
*nativi*  
of the  
*Maerdref*.

From the other Extents we learn that it included the hamlets of the *Maerdref* and *Garther* and *Tref-castell*.

The services of the tenants of all these are described under the heading *The Villani of Aberffraw*, *i.e.* the *villani* of the demesne, as apart from the outlying hamlets in which other groups of *villani* were placed.

The  
cottiers'  
gardens.

The gardens of the *villani* or cottier tenants included under the head *Garther* in the later surveys can hardly be other than those already mentioned as still divided by their turf balks and lying under the shadow of the church and formerly under the palace walls, close to the village where their 'cubiculi' or cabins were huddled together very much as the cottages are now in the present village.

They are described in the 'Record of Carnarvon' as consisting of<sup>1</sup> :—

14 gardens of *terra nativa* paying rents varying from 16*d.* to 7*s.* They did suit at the lord's mill at Aberffraw. They pay on account of *staurum*, and do carriage service. [There is no mention of *relief* or *amobr*. Probably they were people too small to have to pay on these accounts.]

<sup>1</sup> *Record of Carnarvon*, p. 49.

The rest of the demesne consisted of the *Maerdref* and *Trefcastell* with the five carucates (say 600 acres) of land. The *Maerdref* was the Prince's home farm, and *Trefcastell*, with the one carucate attached to it in the later Extents, was probably the central farm homestead of the demesne. It now survives as a substantial stone-built farmhouse with stone farm buildings forming a square behind it. It stands close by the *porth* at the extreme western edge of the Manor. The *porth* is a remarkably good one, affording more shelter and room than any other, and, as the name probably implies a stone-built homestead above the ordinary strength, it will be hardly wrong to consider *Trefcastell* as the farm homestead of the *Maerdref* cultivated by the 'villani of Aberffraw' under the management and responsibility of the 'land maer' of the Welsh Codes.<sup>1</sup>

CHAP. I.

The *Maerdref*, the home farm worked by the *villani*,

As we have seen, the porter was to summon the men of the *Maerdref* to their work, showing perhaps that they lived in the village close to the palace gates.

But it was the *land maer* who had to superintend the ploughing and who was generally responsible for the services of the men of the *Maerdref*. The following is the general description of their services in the Venedotian Code :—<sup>2</sup>

under the *land maer*.

'The men of the maertrev are to make a kiln and a barn for the King, and to supply them when it may be necessary. They are to pay the tunc (money dues) of their land into the hand of the land maer, and they are to support him twice in the year. They are to thresh, to kiln dry, to reap, and to harrow, and to

<sup>1</sup> *Venedotian Code*, I. xxxvi. 11. *Trefcastell* was described in the *Record of Carnarvon* as in the hands of tenants who paid 60s. of rent, and the same rent was

named by the Crown on the sale to the City of London in 1628.

<sup>2</sup> *Id.* II. xx. 9. The word translated 'King' is *brenhin*, meaning the Prince or head chieftain.



## CHAP. I.

mow hay, and provide straw, and fuel for the fire, as often as the King visits the Court, and when the King comes to the Court they are to present the King, according to their ability, either with sheep, or lambs, or kids, or cheese, or butter, or milk.

Services  
of the  
men of  
the  
*Maerdref*.

Let us compare this general statement of these services with those described in the Extent. The latter inform us how at the date of the conquest the *land maer* of Prince Llewelyn regulated his *Maerdref* at Aberffraw in order to supply the wants of his palace and household.

The services of the men of the *Maerdref* and *Garthey*, as described in the Extent of 1294, may be summarised thus :—

	<i>First</i> , their 'rents of assize' [ <i>i.e. tunc</i> ] amounted to	8s. 8d.
	<i>Second</i> , they had to supply 10½ crannocs of wheat.	
	8                    "                    oatmeal.	
	4                    "                    barley meal.	
	And these dues were valued at	48s. 7d.
	[These, apparently, were paid from the results of their joint ploughing, which it was the land maer's duty to regulate.]	
Group of nine <i>villani</i> ,	Then there was a group of 9 villani who rendered jointly the milk of 3 cows, 4½ sheep, 9 lambs, butter, 150 eggs, 27 hens, valued at	16s. 3d.
and of six,	There was another group of 6 tenements (then empty), but from which had been due jointly 3 sheep, 6 lambs, 9 hens, butter, 100 eggs, valued at	5s. 1d.
and of nine,	There was another group of 9 villani, rendering jointly 27 hens worth	2s. 3d.
	Also 3 days' work at cutting corn, receiving each a loaf a day =	2s. 3d.
	The villani, as a body, also had to supply fire and straw in the Royal Court, worth	30s. 0d.
and of fifteen.	Besides this, a group of 15 villani had to find in the autumn 300 day-works, by which [in addition to 80 day-works found by the <i>villani forenseci</i> of the cantref] the land of the <i>maerdref</i> was tilled	66s. 9d.
	Also 600 day-works of men and horses at harrowing	75s. 0d.
	The villani also had to find 10 crannocs of oats for the horses	6s. 8d.
	Making the total value of their payments and services	£13 1s. 6d.

This shows clearly that the so-called villein payments and services were regarded, like those of the free tenants, as due from the land or groups of holdings and not as personal charges upon single occupants.

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The 'Record of Carnarvon' gives the further information that the *villani* of the *maerdref*

Other services.

'do suit at the lord's mill of *Bout* (i.e. *Bont*) and *Traith*. [The demesne land lying west and north of the village, the mill of *Bont* would be their nearest mill.] Further, they carry timber and millstones within the Isle of Anglesey at their own charges. And they do joint work on the watercourse of the said mills. And they pay for relief and amobr 2s., if able, but not otherwise. And they pay Kilgh Raglot. And they do the lord's carrying. And they pay a share of *staurum*, and nothing more.'<sup>1</sup>

These actual services of the so-called *villani* of Aberffraw correspond remarkably closely with the services normally due from the *ailfts* and men of the Prince's *maerdref* as described in the Venedotian Code above cited.

There is another point mentioned in the 'Record of Carnarvon' requiring attention, viz. the tenure of these tenants of the *maerdref*.

The Extent of 1294 has already disclosed that the *villani* of the *maerdref* were arranged in groups. There were two groups each of nine *villani* making certain contributions. There was another group of fifteen *villani* who had jointly to find 300 day-works. These groups suggest very strongly arrangements for joint liability.

Tenure of *villani*.

But an entry in the 'Record of Carnarvon' is more explicit. It runs thus<sup>2</sup>:—

There is [in Aberffraw] another hamlet called *Mairdref*. And it is of such a nature that if there were only one sufficient tenant he would be charged with the whole rent.'

<sup>1</sup> *Record of Carnarvon*, p. 49.

<sup>2</sup> *Id.*

CHAP. I.  
Tenure *de*  
*natura de*  
*trefgevery.*

In other parts of the 'Record of Carnarvon,' land under this joint liability is said to be *de natura de trefgevery*, and this at once connects it with the normal form of *villein tenancy* (if for the present we may so call it) in the Welsh Codes.

The Venedotian Code<sup>1</sup> states that the 'maer and canghellor are to regulate the King's *aillts* upon their *tyr kijurjw*<sup>2</sup> or *register land*.' And in another passage it states as follows:—

'Geldable land is not to be divided between brothers, but the maer and canghellor are to share it equally between all in the trev, and on that account it is called *tir kijurjw*. And there is to be no extinguished erw (*i.e.* escheated to the lord) in the register land; but if there be an erw of that description in it the maer and canghellor are to share it in common among all, to one as well as to another, and no one is to remove from his legal tyddyn (or homestead) if an equivalent can be obtained for it of other land.

'And as we have said above respecting the other, so the maer is to proceed as to the land of the *maertrev*, leaving everyone in his tyddyn according as he best may.'<sup>3</sup>

From these passages it appears that the land of the *maerdref* was of the nature of such regulated land (*i.e.* in the nature of *trefgevery*). All the *aillts*, whether of the *maerdref* or of separate hamlets, were to be thus regulated, and those of the *maerdref* of the Prince were to be regulated by his *land maer*.

Accordingly, the 'Record of Carnarvon' describes not only the *maerdref*, but also the outlying hamlets of *nativi* as of the nature of *trefgevery*.

To these outlying hamlets attention may now be turned.

<sup>1</sup> II. xviii.

<sup>2</sup> See *W.L.* IX. xxxii., where a *tref* of such regulated land is

called *tref gyffry*.

<sup>3</sup> *Venedotian Code*, II. xii.

V. THE OUTLYING HAMLETS OF ABERFFRAW.

Passing now from the demesne and western portion of the manor to what are called in the Extents the Hamlets of the manor, they are thus described in the Extent of 1294 :—

The Hamlet of *Trefberewet* is described as a group of nine *villani* rendering :—

Group of nine *villani*.

	£	s.	d.
In rents . . . . .	0	9	8
4 crannocks of barley meal . . . . .	0	5	4
9 sheep . . . . .	0	4	6
9 lambs . . . . .	0	1	6
Butter . . . . .	0	2	8
180 eggs . . . . .	0	0	7
9 hens . . . . .	0	0	9
Work, 161 days . . . . .	1	16	2½
	£8	0	9½

From the ‘Record of Carnarvon’ we learn that this hamlet was of the nature of *trefgevery*, and there is mention also of their services :—

holding *trefgevery*

The tenants did suit to the Aberffraw mill, did carrying of timber and millstones to the mill, repaired the ditch, and did joint work at the watercourse [just as the men of the *maerdref* did at the mill of *Bont*], and they paid *propartem stauri*, and they did carriage service for man and horse at 2d. They paid for *relief* and *amobr* 5s., and *kilgh hebbogthion*.<sup>1</sup>

The dues from the Hamlet of *Dyncloyden* are described in the Extent of 1294 thus :—

<sup>1</sup> Record of Carnarvon, p. 49.



CHAP. I.  
 villey  
 hamleta.

	s.	d.
Rent of one villein, viz. of <i>David Hibernicus</i> , who pays half of corn and milk, which is called <i>merionyth</i> <sup>1</sup> .	2	0
The sons of Gregory ap Llewellyn pay :—		
1 cran. wheat, 4 cran. oats . . . . .	8	6
2 sheep . . . . .	1	0
2 lambs . . . . .	0	4
Butter . . . . .	0	6
40 eggs . . . . .	0	1½
6 hens . . . . .	0	6
80 days' work . . . . .	8	9
<i>De Pellipariis</i> , ½ cran. barley meal, ½ sheep, ½ lamb,		
10 <i>cunæ</i> of butter, and ½ hen . . . . .	1	1½
7 days' work . . . . .	0	11½
	18	9½

The 'Record of Carnarvon' describes this hamlet as *de terra nativa domini*, and the tenants as doing the same services as those of the hamlet of *Trefberewet*. The farm still bearing the name of *Dynloidan* lies near the sea, and has its own 'porth' and 'dinas' as already mentioned.

The dues from the Hamlet of *Weuentefrau* were :—

	s.	d.
Rent of <i>villani</i> . . . . .	3	4
1½ lamb, 80 <i>cunæ</i> of butter, 5½ hens, 1 <i>istor bladi</i> , 18 days' work . . . . .	1	6½
	4	10½

They answer as to *meryonnyth* with the *villani* of *Trefberewet*.

This hamlet, under the name of *Kendrefrowe*, is described in the 'Record of Carnarvon' as of the

<sup>1</sup> A somewhat similar custom of letting out cattle to tenants for the summer, reserving as rent a share in the milk, is still known in some parts of Wales, under the very similar name of *maerwriaeth*, or *cadw hawod*. See

Mr. L. Thomas's *Report on Labour in Wales*, b. ii. p. 64. See also use of the word *maeronaeth* for 'dairy-farming,' in *Welsh Laws*, W.L. XIII. ii. 75, and of the word *maerty* in Monmouthshire for dairy-house.

nature of *trefgevery*, like the *maerdref* and *Tref-berevet*, and as doing similar services.

Finally, there is a clause which states that all the *villani* of the Prince of Aberffraw pay every year for the work of the animals of the house 2*s*.

All these outlying hamlets appendant to Aberffraw were thus *villein* hamlets, according to the Extents, regulated by the Prince's officers, and in a special way connected with the Prince's estate or manor, more so apparently than were those of the rest of the cantref.

VI. DUES AND SERVICES FROM THE REST OF THE  
CANTREF.

The rest of the cantref—*i.e.* the territory outside the boundaries of the Prince's manor or estate, and scattered over the two cymwds—consisted of what are called in the survey *villæ*, which seem to be groups of homesteads, some of them of free tenants and some of them of *villani*, and occasionally of both.

Separate  
*villæ* of  
free  
tenants  
and  
*villani*.

The *free tenants* and *villani* of these *trefs* or *villæ* paid as under:—

	£	s.	d.
In rents of assize from free tenants . . . . .	36	4	8
In rents, corn, oatmeal, butter, eggs, hens, &c., and for the 'potura' of 1860 men and 408 horses and of dogs, from villein tenants, amounting in value to . . . . .	28	6	0
The <i>villani</i> of the cantref also furnished special dues, and gave a day's ploughing once a year, valued at . . . . .	4	6	11
The perquisites of the Court amounted to . . . . .	2	0	0
Making a total of . . . . .	£65	17	7

## VII. THE RELATIVE BURDEN OF THE DUES AND SERVICES.

CHAP. I.

*Giraldus Cambrensis* described Anglesey as containing the best corn-growing land in Wales.<sup>1</sup>

The Welsh, he says, ploughed for their oats in March and April, and for wheat in summer and winter, yoking to their ploughs seldom fewer than four oxen. The four oxen were yoked abreast, as in the Isle of Man and in Scotland, and Giraldus mentions that the driver walked backwards in front of the oxen, as was the case also in Scotland.<sup>2</sup>

Return of  
number  
of cattle  
in four-  
teenth  
century.

Bearing in mind that Anglesey was an agricultural as well as pastoral district, some light may be obtained from a comparison of the number of cattle in the manor and hamlets of Aberffraw, according to an assessment to a 'Fifteenth' made early in the fourteenth century,<sup>3</sup> and in the parish of Aberffraw in 1893, according to the Agricultural Returns.

In the fourteenth century there were in all sixty-eight holdings of persons having cattle. Probably there are not as many at the present time.<sup>4</sup>

Only seven of these in the fourteenth century possessed a full yoke of four or more oxen; the rest must, therefore, have joined with others in the ploughing, unless they used horses or cows to make up the plough team.

<sup>1</sup> *Descr. Camb.* C. I. vi.

<sup>2</sup> C. I. viii. and xvii., and see Train's *Isle of Man*, ii. p. 24.

<sup>3</sup> Treasury of Receipt, Miscell.  $\frac{98}{2}$ , Public Record Office. Now Lay Subsidy  $\frac{24}{0}^3$ . See Appen-

dix A f.

<sup>4</sup> In 1890 the number of small agricultural holdings under 50 acres, but excluding allotments, was 43.

The numbers of cattle, horses, and sheep at the two dates were as follows:—

	1820-40	1898
Oxen . . . . .	(valued at 5s. per head)	187
Cows . . . . .	„ 8s. 4d. „	262
Averia, <sup>1</sup> 8 yrs. old	„ 2s. 6d. „	88
„ 2 „	„ 2s. „	91
Total of cattle		528
Horses . . . . .	„ 5s. „	71
Jumenta (Mares)	„ 5s. „	86
Total of horses		107
Sheep . . . . .	„ 6d. „	785
Total . . . . .		1,870
		4,866

As regards the kinds of corn grown, it has already been seen that the payments of the *nativi* included wheat, oats, and barley.

On the day when the record above mentioned was made the quantities of these three kinds of corn on hand were as follows:—

115	crannocs of wheat	valued at 2s. 6d. per crannoc.
307	„	oats „ 2s. „
70	„	barley „ 1s. 4d. „
492	crannocs in all.	

It is obvious, therefore, that oats were the chief crop on the Aberffraw manor in the fourteenth century.

Oats the chief crop.

The total value of the cattle and corn calculated at the above prices amounted to 188l.

It is most likely that for purposes of taxation the assessment would be made after harvest before the produce was consumed. Perhaps, therefore, it would be fair to take the total as representing the capital of the tenants in cattle and corn after harvest, and probably there would not be much other capital, for

Value of cattle and corn

<sup>1</sup> Cattle.

## CHAP. I.

representing the chief part of the tenant's capital.

otherwise the assessors would have taken care to include it in their valuation, the fifteenth of which was to be taken as the tax.

What proportion, then, did the value of the dues and services bear to the amount of their capital in cattle and corn thus ascertained?

Value of the tenants' dues and services.

The value of the dues and services of the tenants of the manor of Aberffraw, according to the Extent of 1294, roughly summarised, amounted to the following:—

	£	s.	d.
Money payments of free tenants . . . . .	2	15	7
" <i>villani</i> . . . . .	1	9	2
Payments in kind by <i>villani</i> . . . . .	6	17	4
Value of services in work by the <i>villani</i> . . . . .	9	19	6
Total . . . . .	£21	1	7

About one-ninth of the capital.

The amount of the annual dues and services was, therefore, about one-ninth of the capital of the tenants in cattle and corn.

Only a part of the Prince's income from the manor.

This rough estimate, however, must only be taken for what it is worth. For it must be remembered that no distinction is made between different classes of tenants, and that these dues and services were only a part of the income of the Prince from his so-called manor.

The following is a summary of the value of the manor in the Extent of 1294:—

	£	s.	d.
5 carucates of land in the <i>maerdref</i> and demesne . . . . .	7	10	0
The three mills produced 60 crannoos . . . . .	6	0	0
The fisheries . . . . .	0	15	4
Value of pasture . . . . .	1	0	0
Perquisites of the Court . . . . .	2	0	0
	£17	5	4
Dues and services of tenants . . . . .	21	1	7
	£38	6	11

Adding to this sum the revenue of the Prince from the rest of the cantref in which his royal residence was placed—viz. 65*l.* 17*s.* 7*d.*, towards which free tenants contributed rather more largely than the *nativi*, the total revenue of the Prince from the cantref amounted to 104*l.* 4*s.* 6*d.* The amount annually received from the three cantrefs of Anglesey was 483*l.* 10*s.* 11*d.*

CHAP. I.

Total revenue from the cantref, and from the whole of Anglesey.

VIII. SUMMARY OF THE EVIDENCE OF THE ANGLESEY EXTENTS.

The evidence of the extents of Anglesey taken alone may be summarised as follows:—

The Prince of North Wales had rights, which may be termed *Royal* rights, of progress, &c., for himself and his retinue, chief falconer, &c., over the cymwds and cantrefs of the whole of Anglesey, except in those cases in which portions may have been handed over by him or his ancestors to religious uses.

The Prince's rights of progress, &amp;c.

The Prince had his own particular so-called manor, with its palace, courts, and demesne land. His home farm or *maerdref*, was worked by the so-called villein tenants of Aberffraw living close by his palace.

His 'manor.'

There were free tenants—some of them free by reason of their office, others free tribesmen settled on the estate—from whom he had money rents in lieu of the old food rents and services.

Free tenants.

There were also groups of villein tenants on outlying parts of the manor holding in *trefgevery* like those of the *maerdref*.

Villein tenants.

Scattered over the two cymwds of the cantref, were hamlets of free tenants, and other hamlets of villein

## CHAP. I.

tenants, all contributing rents and services, and the latter supplying provisions and day-works. The villein hamlets were apparently held, as a rule, in *trefgevery*.

A 'manor' in each cymwd, with its courts.

In each of the other cantrefs or cymwds there was also a so-called manor, with its courts, forming a centre for legal proceedings, as well as for the performance of services and payment of dues. And all the *villæ* or hamlets within the cantref were under the jurisdiction of its courts, excepting those under ecclesiastical exemption from secular services. But it does not appear from the Extents that there were usually outlying hamlets specially annexed to these manors, as in the case of the Prince's own manor of Aberffraw.

Each cymwd or cantref was thus an organised geographical and judicial unit, and where the Prince himself did not occupy the palace, or use it as a hunting lodge in his annual progress, it was probably occupied by a subordinate chieftain; but on this point, as all the rights of the chieftains were transferred in lump to the Prince of Wales, the Extents naturally throw little light.

Services not personal, but attached to the holdings.

Lastly a remarkable feature, prominent throughout the Extents, is the emphatic way in which the dues and services of both free and villein hamlets were regarded, not as personal services, but as attached to particular holdings or hamlets, so that they remained untouched either by the confiscations on the conquest or by the depopulation of the Black Death, and continued exactly the same for centuries after the conquest, till they came to be regarded as permanent quit rents, some of which are still col-



lected by the collectors of the Crown revenues under the Department of the 'Woods and Forests.'

CHAP. I.

It may be added that the distinction between the free and villein hamlets was so deep and so marked that it was retained long after the conquest, and even long after the services of the bond hamlets had become commuted into fixed money rents. Even now, in the annual returns made to the 'Woods and Forests,' in some cases the rents of two classes of holdings, conjecturally, of the free and bond holdings of a district, are not only returned in separate lists, but even collected by officers with different names, the presumably free rents being collected and accounted for by a '*beadle*' and the others by a '*prepositus*'; the latter being possibly the successor of the *land maer* of the Welsh codes, in the Latin version of which the word is translated *prepositus*.<sup>1</sup>

They remain unaltered by the conquest.

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<sup>1</sup> I have to thank Mr. Russell Sowray, late of the 'Woods and Forests,' for this information. The return of 1892, from the Manor or Lordship of Harminiog, in Cardiganshire, is an instance of this.





## CHAPTER II.

### THE DENBIGH EXTENT OF 8 EDWARD III. THE WELES AND GAVELLS OF TRIBESMEN.

#### 1. THE VALUE OF THE DENBIGH EXTENT.

CHAP. II. BEFORE proceeding to the direct evidence of the Codes and legal treatises—some of them of doubtful dates and authority—it is worth while to examine whether some further facts may not be obtained from the Extents as regards the structure of the tribe itself and the relation of the tribe and its kindreds to the land.

Further  
evidence  
required.

The Anglesey Extents have given a pretty clear view of the scattered hamlets, some of them occupied by free tribesmen and others by so-called *villani* or *nativi*. They have naturally disclosed the relations of both classes of tenants to the chieftains, and the geographical arrangement of the hamlets in cymwds and cantrefs, rather than the internal structure of the tribe itself.

They have, indeed, disclosed that the free hamlets were occupied by *weles* and *gavells*—whatever these may have been—and that their ‘heredes’ were so and so, but we have yet to learn what a *wel* was

and what a *gavell* was, and in what relation each of them stood to the tribe or the kindreds of which it was composed. CHAP. II.

Can this knowledge be obtained from the Extents? If it could, it might prove an invaluable key to the true understanding of the Codes.

It is worth while, therefore, to examine whether the Extents afford actual examples from which may be discovered what the *weles* and *gavells* of the free tribesmen were. What were the *weles* and *gavells*?

The earliest Anglesey Extents are deficient in detail, and do not supply the information.

The 'Record of Carnarvon,' as we have seen, is much more ample in its details, but it has the great disadvantage of having been made not only after the conquest of Wales, but also after the 'Black Death.' That great pains were taken to fulfil the terms of the engagement that, with certain exceptions, the services of free tenants and other Welsh customs should remain unaltered by the conquest, has been abundantly shown. But the devastations of the Black Death were limited by no such condition, and may well have played havoc with tribal arrangements.

Moreover, the Anglesey and Carnarvonshire district was, we are told by Giraldus Cambrensis, exceptionally *agricultural* in character, and may, therefore, have advanced, before as well as after the conquest, further than some other districts on the lines of approach to the manorial system.

What is required, therefore, is a survey of a pastoral district, in full detail, and made before the 'Black Death.'

CHAP. II. The Extent of the Castle and Honour of Denbigh,<sup>1</sup> made in 8 Edward III., seems to be the only one which meets the requirements of the case. It was made before the 'Black Death.' It relates to a mainly pastoral district which continued to a large extent under the rules of ancient custom. It gives the name of every tenant, and has, moreover, distinct reference to the condition of things both before and after the final conquest of North Wales.

The Denbigh extent gives the required evidence.

It is hardly possible to over-estimate the value of this Extent for the purpose in hand.

The annexed map will show at a glance the geographical conditions of the district.

Broadly speaking, it is bounded by the mountains surrounding the valley of the *Chwyd*, with its tributaries the *Istrad* and the *Aled*, embracing also the valley of the *Dulas* which enters the sea independently.

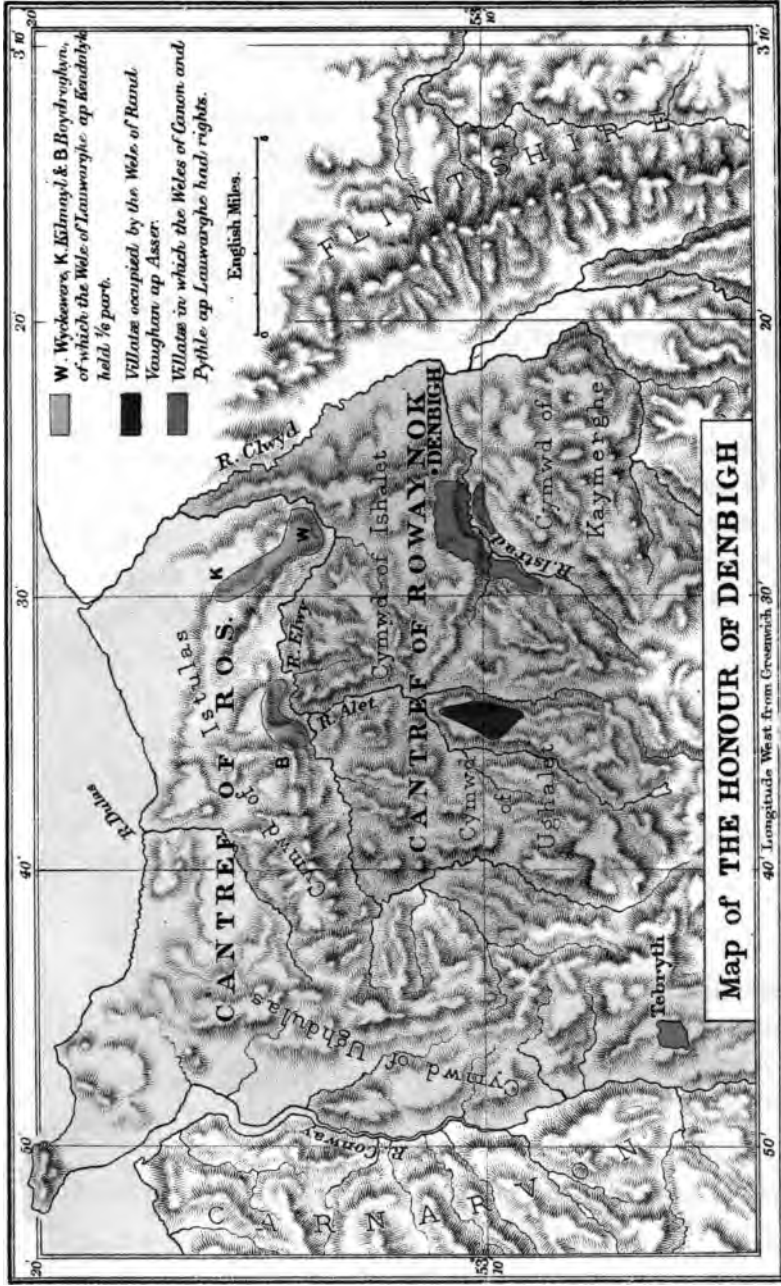
The district included in the extent.

This district, like Anglesey, was divided into cantrefs, and each of its two cantrefs was divided into two cymwds. The cymwds took their names from the rivers. The cantref of *Rowaynok* contained the cymwds of the farther and hither<sup>2</sup> *Aled*—*Ughalet* and *Ishalet*—and the cantref of *Ros* contained the cymwds of the farther and hither *Dulas*—*Ughdulas* and *Istulas*.

<sup>1</sup> 'Extenta Castri et Honoris de Dynbeigh facta per Hugonem de Beckele et per recognitionem tenencium singularum villatarum anno regni Regis Edwardi tercii post conquestum octavo.' Harleian MSS. 3682, B.M. A still older copy, if not the original, formerly belonging to Colonel

Howard, of Wygfair, is now in my possession, as well as a careful transcription, for which I have to thank the patient labour of Mr. W. K. Boyd. There is an imperfect copy at the Land Revenue Record Office, No. 6 Whitehall.

<sup>2</sup> Literally 'above' and 'below.'



Longmans, Green, & Co., London, New York & Bombay.





Finally, the single cymwd or half-cantref of *Kaymerghe* completed the district. CHAP. II.

II. THE WELE OF LAUWARGHE AP KENDALYK.

The Extent describes the tenants of each villata both before the conquest and also after the disturbances which followed it.<sup>1</sup>

The free tribesmen are called in the survey *priodarii*, a name which we shall find familiar to the Codes, being a Latinised form of the Welsh *priodorion*, or proprietors, thus making it clear that in their case the survey is dealing with free tribesmen.

The weles are of free *priodarii*.

These *priodarii* are said to hold in *weles* and *gavells*.

Turning first to the description of the villata of *Wyckewere*, now *Wygfair*, in the *cymwd* of *Ros-Isdulas*, it begins by stating that in the time of the Princes before the Conquest it consisted of eight *weles* or *lecta*, viz. :—

The villata of *Wygfair* occupied by eight *weles*.

1. Wele Lauwarghe ap Kendalyk (freemen).
2. Wele Moroyth (⅓ freemen, ⅔ *nativi*).
3. Wele Pridith Mogh do. do.
4. Wele Breynt
5. Wele Bothleyn } all (*nativi*).
6. Wele Moynou }

(These six extended over *Wyckewere*, and its hamlets *Boydroghyn* and *Kilmayl*).

7. Wele Anerg Cuyr Duyon } (all *nativi*).
8. Wele Thleythen }

(These two were in the hamlet of *Boydroghyn* only.)

The first of these *weles* is that of *Lauwarghe ap Kendalyk*. A summary of its contents is given on the next page in a tabular form, and the examination of this actual example of a *wele* cannot fail to be instructive.

That of *Lauwarghe* one of them.

<sup>1</sup> The passages from the Extent referred to in this chapter will be found in Appendix B. See Table of Contents of Appendix.

*The Wele of Lauwarghe ap Kendalyk.*

Father	Sons	Grandsons	Great Grandsons and others
1. Wele LAUWARGHE ap Kendalyk	1. Wele <i>Risshard</i> ap LAUWARGHE	1. Gavell Madok ap <i>Risshard</i>	Gronou ap Madok Vaghan, and Eynon Routh his brother. Heylyn ap Eynon ap Risshard. Heilyn ap Gronou ap Eynon, Bleth and Ithel his brothers. Heilyn ap Eynon Gogh.
		2. Gavell Kendalo ap <i>Risshard</i>	Madok ap Heilyn ap Howel. Ithel ap Iorwerth ap Kendalo, Griffith and Tudor his brothers. David ap Kendalo ap Iorwerth. David Vaghan ap David ap Iorwerth, and Tudor his brother.
		3. Gavell Keñ ap <i>Risshard</i>	Keñ Vaghan ap Keñ ap Madok, Eynon his brother. Iorwerth ap Madok ap Iorwerth, and Ievan his brother. David Loyd ap Kendalo, and Iorwerth his brother. Madok ap Keñ ap Eynon, David and Ievan his brothers. Madok ap Eynon, Ads and David his brothers. Heylyn ap Eynon ap Risshard (as above in 1st gavel) and his 'nepotes.' ‡ <i>Escheat</i> .
	2. Wele <i>Moriðyk</i> ap LAUWARGHE	Gavell <i>Moriðyk</i> ap LAUWARGHE	Kendalo ap Madok. Eynon ap Gronou ap Griffith, Lauwarghe his brother. Iorwerth ap Lauwarghe ap Griffith. Madok ap Heylyn ap Griffith.
	3. Wele <i>Kendalo</i> ap LAUWARGHE	1. Gavell Iorwerth ap <i>Kendalo</i>	Gronou ap Eynon ap Madok. Eynon ap Iorwerth and Ievan his brother. Heylyn ap Eynon ap Howel.
		2. Gavell David ap <i>Kendalo</i> (called Gavel Kyloen)	‡ Ithel ap Eynon ap Kendalo and Pheip his brother. ‡ <i>Escheat</i> .

Instead of the description of a holding of land with its boundaries we have here what is practically a pedigree, embracing the sons and grandsons and great-grandsons of Lauwarghe ap Kendalyk. The numerous successors of each of the grandsons were apparently not all of them great-grandsons at the date of the survey. There had been apparently some admission of outsiders among them, but the extent speaks of a time when such groups embraced *true heirs* only. (See App. p. 57.)

CHAP. II.

The *wele* a family group including great-grand-sons;

It will be seen that the whole kindred of the descendants of Lauwarghe to the fourth degree was, or had been, included in the *wele* bearing his name; the word *wele*, or *gwely*, as already hinted, meaning *bed*, and being accordingly translated by the Latin word *lectum*.

Lauwarghe himself was probably not alive, and therefore, presumably, the shares of the sons in the kindred were again called *weles*, and so also of the grandsons if by the death of their fathers they had become heads of households. But in cases where the parent was alive the sub-shares of children, according to the custom of gavelkind, were apparently not called *weles*, but *gavells*. At least, this is what the use of the terms seems to suggest as their meaning.

with subdivisions into *weles* and *gavells*.

Thus, when we read that the villata of so-and-so consists of so many *weles*, the meaning seems to be, not that the land of the villata is divided into so many sections or estates, but that it is occupied by so many kindreds, or family groups. And when we read that the *wele* of so-and-so consists, or consisted when it was held *integre*, of so many *gavells*,



CHAP. II. we are to understand that it embraced so many subordinate families or sub-households of descendants.

The *wele* a division of the tribe, not of the land,

The *wele*, therefore, of the original ancestor is a division not of the land, but of the tribe, and it remains outwardly one unit, with internal subdivisions among sons, grandsons, and great-grandsons; and thus also the subdivisions of the *wele* are subdivisions of the family group and not of the land.

This being so, the next point arises, what may be the relation of the complex unit to the land? Where and how are the numerous progeny of Lauwarghe ap Kendalyk located on land, and how are their possessions or rights described in the Extent?

The answer is that the *weles* of the *progenies* of the three sons of Lauwarghe are described as located in the *Villata de Wyckewere* with its two hamlets of *Boydroghyn* and *Kilmayl*. The *wele* of Lauwarghe originally, and when it was entire, occupied only one-sixth share of the whole villata, and so it did still, as described in the Extent, though now subdivided into the *weles* and *gavells* of his descendants.

holding an undivided share in the occupation of a district.

This original *wele* of the common ancestor of the great-grandchildren thus held, apparently, an undivided share in the occupation of the district, or villata. And so it did still, though now subdivided into the *weles* of the sons and the *gavells* of the grandsons, and each of the latter at the time of the Extent embraced a numerous community originally of great-grandsons only, but since the conquest not strictly confined to them.

Thus classified still under the original *wele* of Lauwarghe ap Kendalyk, a community of a score or two of kinsmen held together as one family group an undivided one-sixth part, or share, in the occupation of the villata of *Wyckewere* and its hamlets.

This joint occupation by so numerous a body of kinsmen would have been complicated enough had the kindred of Lauwarghe been the only occupants of the villata. But it was still more complicated by the fact that the other five-sixths were shared in the same way in undivided shares, some by *nativi*, and others by more or less related kindreds, whose ties of blood with the kindred of Lauwarghe and with each other are not disclosed.

It is, perhaps, needful to assume that the actual homesteads, and inclosures round them, may have been held more or less in severalty, but it seems to be clear that, with this exception, the *weles* or family groups occupied *undivided* shares in what may be called the common rights of the villata.

The homesteads and crofts probably held in severalty.

This is confirmed by the description of the escheats to the lord, after the conquest, which are carefully recorded. These escheats were not of particular fields or portions of land, but fractions of such and such a *wele*, and such and such a *gavell*. Thus, a fourth part of the *gavell* of one of the grandsons of Lauwarghe was escheat, and five-sixths of another, and so on, according as fewer or more of the kindred had died *contra pacem*, or had otherwise forfeited their rights.

The escheats were of fractions of rights, not of land,

The total of escheats to the lord within the villata was therefore an aggregate, not of definite actual areas or acres lying here and there, but of

CHAP. II. a series of undivided fractions, which, when put together, amounted to a considerable undivided share in the right of occupation in the whole villata; and so the only way in which an estimate of the lord's share in the villata could be arrived at by the surveyors was by working out the calculation as one of proportion, and then translating the result into acres, thus:—

	Acres
The Villata of Wyckewere contains in lands, woods, and wastes . . . . .	1,072
The Hamlet of Kilmayl . . . . .	160
The Hamlet of Boydroghyn of land, wood, and waste . . . . .	1,840
Sum total . . . . .	2,578

And therefore the share of escheats of the lord by *trus proportion* will be . . . . . 1,688

Of which are allocated to diverse *priodarii* of *Lewenny* and *Astred Canon* in exchange for their patrimonies in the said villa, certain proportions of divers tenants in Wyckewere, who have died '*contra pacem*,' whose proportions ought to contain 176 acres of land, wood, and waste . . . . . 176

And so there are over of the shares of the lord . 1,462

The lord seems ultimately at a recent date to have taken not quite one-third of this estimated acreage into his own hands, in order to let it out in lots of a few acres each to tenants, many of them Englishmen, at money rents on the English system.

and so, therefore, were the *wales* and *gavells*.

But the point of importance is that if the escheats were undivided shares of common rights so must also have been the shares of the *wales* and *gavells*, of which the escheats were undivided fractions.

III. THE WELES OF CANON AP LAUWARGHE AND  
PYTHLE AP LAUWARGHE.

Passing now to another example, we find the *progenies* of apparently two other sons of Lauwarghe located in another cymwd. It is possible that they may be sons of another Lauwarghe, but it is hardly likely, as no distinguishing name is given in the Extent. They may therefore be offshoots from the original *wele* of Lauwarghe ap Kendalyk, but of this we cannot be sure.

CHAP. II.

The villata of Prees.

Their *progenies* are described in summary on the next page, and also those of the other kindreds sharing with them in the villata of *Prees*.

Following the *progenies* of each son separately a glimpse may perhaps be obtained of the way in which the family groups were located on land, and shifted according to tribal needs or arrangements.

The *progenies* of Canon ap Lauwarghe were located in the valley of the *Istrad*, not only in the villata of *Prees*, but also in the two other villatæ of *Astred Canon* and *Nanthyn Canon*.

The *progenies* of Canon hold fractions of rights in several villatæ,

According to the Extents of these three villatæ the *progenies* of Canon ap Lauwarghe held one-sixth share in the villata of *Prees*, to which were appendant grazing rights in a great tract of mountain waste, common to the tenants of the whole lordship. The whole villata of *Prees* paid 20*s.* of *tunc*, and the undivided sixth share of the *progenies* of Canon ap Lauwarghe in it contributed 3*s.* 4*d.* to the *tunc pound*.

They were the same family group with similar internal divisions into gavells wherever they had

VILLATA OF PREEs with its Hamlets; paying 20s. 0½d. tunc, held in VI. parts, each paying 3s. 4d., viz. :—

I. Progenies of Canon ap Lauwarghe.	½ Gavell Lauwarghe Vaghan	in which are	Ithel Loyt ap Cadugan and 2 others.
	½ Gavell Iorwerth	ap Canon	Cadugan Botrum ap Ednon and 4 others.
	1 Gavell Iennaf	ap Canon	Keñ Routh ap Iennaf ap Ririd and 8 others (1½ escheat).
	1 Gavell Eignon	ap Canon	Iennaf Loyd ap Gronouf ap Cadugan and 9 others (¼ escheat)
	½ Gavell Meuric	ap Canon	Madok ap Eignon ap Keñ and 18 others.
	½ Gavell Nynyat	ap Canon	Madok ap David ap Eignon and 10 others (¾ escheat).
	½ Gavell Keneverth	ap Canon	Escheat (and therefore not mentioned in the other villate held by the progenies of Canon ap Lauwarghe).
II. Progenies of Pythle ap Lauwarghe.	1 Wele Iorwerth	ap Pythle	Escheat by death ' contra pacem.
	1 Wele Ednowen	ap Pythle	2 holders (¾ escheat).
	1 Wele Ithon	ap Pythle	1 holder (½ "
	1 Wele Kennyngh	ap Pythle	7 holders (½ "
	1 Wele Cadugan	ap Pythle	4 " (¾ "
	1 Wele Ednon	ap Pythle	2 " (½ "
	1 Wele Bissard	ap Pythle	1 holder (½ "
1 Wele Genythlyn	ap Pythle	3 holders (½ "	
III. Progenies of Runon ap Cadugan ap Ostrouth.	1 Wele Kefnenerth	ap Runon	3 holders (¾ escheat).
	1 Wele Tegwaret	ap Runon	8 holders (held whole).
	1 Wele Iorwerth	ap Runon	2 " "
	1 Wele Gronon	ap Runon	Escheat.
	1 Wele Yarthur	ap Runon	2 holders and Mag. Hospitalis St. Johannis del Specii.
IV. Progenies of Tennyth ap Kendalo ap Cadugan.	1 Gavell Heilin	ap Tennyth	18 holders.
	1 Gavell Elyder	ap Tennyth	11 " (¾ escheat).
V. Progenies of Ithel ap Cadugan ap Ostrouth.	2½ Gavells Lauwarghe	ap Ithel	4 holders (1 gavell escheat).
	2½ Gavells Ednon	ap Ithel	1 holder (2½ gavells escheat).
	2 Gavells Gilbert	ap Ithel	15 holders (1 gavell escheat).
VI. Sundry free weles and several in hands of nativi.			

rights of occupation, and so it was not necessary, according to the Extent, to inscribe all the names of the grandsons of Canon ap Lauwarghe in the survey of *Prees*, because they were already recorded at length under the heading of *Astred Canon*. Excepting their share of the *tunc* of *Prees* they did no other services at *Prees*. Their services of *pastus* &c. were recorded under the head of *Astred Canon* and rendered there only. But, besides their services, they originally paid 10s. of *tunc* in *Astred Canon*.

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with the same subdivisions wherever they hold.

They also held as a family group, with the same internal divisions, the villata of *Nanthyn Canon* with its hamlet of *Pennankyng*, but in this they owed neither services nor *tunc*, because it was reckoned as appurtenant to *Astred Canon*.

The *progenies* of Pythle ap Lauwarghe, who were also located in *Prees*, were divided into the eight *weles* of his eight sons, and held as one family group one-sixth share in the occupation of the villata side by side with the *progenies* of Canon ap Lauwarghe and other kindreds, paying their due proportion of *tunc*; but instead of having a second and a third location in *Astred* and *Nanthyn* they had a second location in the distant villata of *Tebrith* and its hamlets in the cymwd of *Ros Uchdulas*, south of *Llanrwst*, in the extent of which villata their names were recorded over again in detail.

So also the *progenies* of Pythle.

But the *wel* of one son described as escheat in *Prees* is omitted altogether in *Tebrith*. The *weles* of two other sons are omitted for some reason or other undisclosed, and the *weles* of the five remaining sons are therefore the only ones recorded



CHAP. II. in *Tebrith*. The entry in *Tebrith* also contains the statement that 'all the tenants in the said villata and hamlets are free *proidarii* and not *nativi*, and they are called *wyrion Pythle*' (i.e. grandsons of *Pythle*).

The *progenies* of *Pythle* like their kinsmen, the *progenies* of *Canon*, paid their contributions of 3s. 4d. to the *tunc pound* of *Prees*. At the same time they paid 20s., i.e. the whole *tunc pound*, at *Tebrith*, where they had the whole villata to themselves, and also paid services.

The  
escheats  
again  
are of  
fractions  
of rights.

Turning, as before, to the escheats,  $\frac{1}{3}$  and  $\frac{1}{8}$  part of the gavell of one of the sons of *Canon*, and  $\frac{1}{4}$  of the gavell of another son, and  $\frac{2}{3}$  of  $\frac{1}{3}$  of the gavell of another son were escheat to the lord in the villata of *Prees*. The whole *wele* of one of the sons of *Pythle*, who died *contra pacem*, and  $\frac{1}{3}$  and  $\frac{1}{10}$  of the *weles* of the other seven sons of *Pythle* were escheat, so that in these cases also the escheated shares were fractional proportions of the undivided rights of the family group.

The *weles*  
and *gavells*  
bundles of  
undivided  
rights.

Thus the conclusion is arrived at that the *gavells* of the *progenies* of *Canon* ap *Lauwarghe* were undivided shares of rights in the several village communities of *Astred Canon*, *Nanthyn Canon*, and *Prees*, and the *weles* of the *progenies* of *Pythle* ap *Lauwarghe* undivided shares of rights in the villata of *Prees* and the distant villata of *Tebrith*. No doubt, as already stated, the kinsmen of each family group may have had the separate use of homesteads and crofts, but with this exception, if the words *wele* and *gavell* may be transferred at all from the family group to the holdings, they were substantially to all appearances bundles of undivided shares or

rights of co-aration and pasture in the several villatæ. CHAP. II.

Nor are these solitary instances. Three of the other sixths of the villata of *Prees* are respectively in the hands of the *progenies* of the three sons (or rather two sons and a grandson) of Cadugan ap Ostrouth. Other examples.

The first of the sixths was held in five *weles* by the five sons of Runon ap Cadugan and besides this sixth of *Prees* they paid *pastus* to the Prince in the villata of *Garth Kanannel* in the cymwd of Ros Uchdulias.

The second of these three was held by the *progenies* of Tenyth ap Kendalo ap Cadugan, and besides this sixth of *Prees* they paid *tunc* and did services for what they held in the villatæ of *Carueduenuth*, *Penporghethl*, and *Dyncaduell*.

The third of the three sixths was held by the *progenies* of Ithel ap Cadugan, and they also had rights in *Carueduenuth* and originally in *Dyncaduell* also.

#### IV. THE WELE OF RAND' VAGHAN AP ASSER.

The foregoing examples have sufficiently illustrated the position of *weles* of kinsmen located, along with others, in a single villata, or holding fractional rights in several villatæ. It may be well to add yet another example showing how in some cases a kindred could occupy exclusively several whole villatæ as well as fractions of others. The following will answer the purpose. The entry in the survey is as under :— Example of a *wele* holding rights of occupation of several whole villatæ and fractions of others.

' Be it known that there is a certain *progenies* of free tenants in this cymwd (of *Ughalet*), which is called the "*progenies* of *Rand' Vaghan ap Asser*," which said *progenies* hold in diverse



## CHAP. II.

villæ of the cymwd, and held in the time of the Princes before the conquest, viz. :—

The whole villata of *Dennant*.  
 The whole villata of *Grugor*.  
 The whole villata of *Guylberyñ*.  
 The whole villata of *Penglogor*.  
 The whole villata of *Pennaualet*.  
 Half of the villata of *Hendreuenuyth*.  
 One third of the villata of *Prestelegot*.  
 One thirteenth part of the villata of *Petrual*.

And all these said villatæ and parts of villatæ they held in 4 lecta, viz. :—

Wele Ruathlon ap Rand'.  
 Wele Idenerth ap Rand'.  
 Wele Daniel ap Rand'.  
 Wele Kewret ap Rand'.

And there will follow concerning the proportion of tenure and services of every *wel* and of every one of its *gavells* in each of the several villatæ *seriatim* by itself.

The *wel* or *progenies* of Rand' ap Asser was thus subdivided into *weles* of sons, and each of these again were divided into *gavells* of grandsons according to the annexed statement. The family group in the eye of the surveyors had become divided into groups of grandsons, and they are described as the *priodarii* holding the original *lectum* called *wel wyrion Rand'* —*i.e.* the *wel* of the grandsons of Rand', and wherever they hold, whether whole villatæ or fractions of villatæ, the original *lectum* or family group is subdivided precisely in the same manner into the same *weles* and *gavells* of the sons and grandsons of Rand'. But, again, the subdivisions of the kindred did not imply any actual divisions in the land.

The *priodarii* of this *wel* did all their services in the villata of *Dennant*, and paid their proper propor-

tions of *tunc* in every villata in which they had CHAP. II. rights.

Wele Rand' Vaghan ap Asser	Wele Ruathlon ap Rand'	Gavell Guyon ap Ruathlon	} 5 holders.	
		Gavell Bleth ap Ruathlon		
		Gavell Kewret ap Ruathlon	1 holder.	
	Wele Idenerth' ap Rand'	Gavell Madok ap Ruathlon	5 holders.	
		Gavell Iorwerth ap Ienerth'	8 holders.	
		Gavell Madok ap Idenerth'	4 holders $\frac{1}{2}$ esch.	
		Gavell Allot' ap Idenerth'	4 " $\frac{1}{2}$ "	
		Gavell Tegwaret ap Idenerth'	1 " $\frac{1}{2}$ "	
		Wele Daniel ap Rand'	Gavell Eignon ap Daniel (sic)	12 holders $\frac{1}{2}$ esch.
			Gavell Cadugan ap Danyel (sic)	8 " $\frac{1}{2}$ "
Wele Kewret ap Rand'	Gavell Grifro ap Kewret	escheat.		
	Gavell Kenewrek ap Kewret	8 holders. $\frac{1}{2}$ esch.		

V. THE SHIFTING IN THE LOCATION OF THE KINDREDS  
AFTER THE CONQUEST.

Lastly, some additional light as to tribal methods of distribution may perhaps be got from what happened after the conquest.

There had been escheats, *e.g.* in *Wyckwere*, owing to the death of tenants *contra pacem*. These escheats threw into the lord's hands the vacant proportions. Henry de Lacy's policy was to extend into the neighbourhood of the Castle of Denbigh the English three-field system of husbandry. Already in neighbouring parishes (*Llanriadr* and others) the three-field system was at work with its plough-teams

Vacancies by escheat in one villata filled up by exchange from other villatæ.

CHAP. II. and bovates on the English fashion.<sup>1</sup> To accomplish his object and make for himself an English manor, he excluded the *progenies* of Canon ap Lauwarghe from *Astred Canon* and gave them exactly corresponding rights in *Wyckwere* by way of exchange. And he acted in the same way in the villata of *Llewenny*.

When it is considered how complex were the rights of the tribesmen *inter se* in these cases, and yet how easily the exchanges were made, it becomes clear that the complexity lay in the structure of the kindreds and not in the facts of the husbandry.

These exchanges easily made,

The cattle and the ploughs of a kindred could be moved with ease from one part of the country to another, and some of them placed in one villata and some in another, even in different *cynwds* and *cantrefs*, without interfering with the intricate family rights of the members of the kindred *inter se*, which easily followed the cattle and the ploughs wherever for the time they might be.

and so might have been under the tribal system.

And thus these shiftings and redistributions of the kindreds on the land after the conquest may illustrate the ease with which the chiefs of kindred could move the kindreds and families about under the tribal system whenever changes in population might require it. But they do more than this. They give point and clearness to the conception of the landholding kindreds, each holding together as one family unit with its own tribal rights as against

<sup>1</sup> *Record of Carnarvon*, p. 112 and pp. 109-110. The Villa of *Llanreadur* was held by 4 groups of tenants, which each held 4 bovates, *i.e.* half the full plough team. And *Llech* by 4 groups, each with 8 bovates or full plough teams. *Llandulas* was held by 3 groups, each with 12 bovates.

other kindreds in this villata or that, and sometimes even in different cymwds. They oblige us to picture them as communities of graziers of cattle with rights of grazing by tribal right or tribal arrangement in different parts of the district, each community, with, it may be, its score or two of kinsmen, forming a complex unit, one in its relations to the other kindreds, but nevertheless with intricate internal hereditary and family divisions and rights known intimately, doubtless, to the elders of the kindred, but far too intricate to be of interest to the makers of the Extent.

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The kindreds family groups of graziers.

One point of importance may, however, be gathered from the Extent as regards the family rights of these groups of kinsmen.

It will have been noticed that in all the cases cited the kindred seems to have stopped with the great-grandsons of the common ancestor, of whose *wele* they held their undivided shares or gavells.

The group went no further than great-grandsons.

The following passage from the Extent seems to explain this:—

A son of a free *priodaur* after the death of his father shall give to the lord for his *relief*, before he possesses his inheritance, 10s.

A brother or nephew or cousin within the 8rd grade, and in the 8rd grade, shall give for his *relief*, after the death of his antecedent, before he obtains his inheritance, 20s.

Beyond the 8rd grade there is no right of inheritance amongst them, but the land shall be escheat to the lord for default of heirs.<sup>1</sup>

The importance of this rule in the tribal system will become apparent when the evidence of the Codes is examined.

And turning from the groups of kinsmen to the

<sup>1</sup> See Appendix B. h and i.

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The villatæ were units of occupation.

geographical areas or land-units, called in the surveys *villatæ*, in which they had rights—sometimes sole and exclusive, but more often concurrent with other similar groups in fractional shares—we are forced to consider the *villata* rather as a unit of husbandry and of the grazing of so many cattle than as a ‘village community’ of the English type.

The numerous *progenies* of Canon or Pythle ap Lauwarghe obviously cannot all live in every *villata* in which they have rights and in which their cattle are placed to graze. Where, then, are the homesteads? In which of the *villatæ*?

It is when we are forced by the surveys to ask such questions as these that we fully appreciate the value of the description of Welsh habits in the twelfth century by *Giraldus Cambrensis*.

The homesteads easily built and removed.

His statement becomes very significant that the houses of the Welsh tribesmen were not built either in towns or even in villages, but scattered along the edges of the woods. Quite as important is the remark that to his eye they seemed mere huts made of boughs of trees twisted together, easily constructed, and lasting scarcely more than a season. They consisted, he says, of one room, and the whole family, guests and all, slept on rushes laid along the wall with their feet to the fire, the smoke of which found its way through a hole in the roof.<sup>1</sup>

Summer and winter homesteads.

The Welsh tribesmen, in fact, like other pastoral people, had two sets of homesteads. In summer

<sup>1</sup> *Descr. Wall.* I. ch. x. and ch. xvii. The peasants of the villages on the south coast of the Isle of Achill, even to the present day, have

duplicate cabins in the summer village on the higher slope of the mountain, the whole of this village being unoccupied in winter.

their herds fed on the higher ranges of the hills and in winter in the valleys. So they themselves, following their cattle, had separate huts for summer and winter use, very much as was also the custom in the Highlands of Scotland and is still the case in the higher Alpine valleys.

Dispelling, therefore, from the word *villata* all ideas which hover around its use as the equivalent of the 'village community,' the picture given by the Extent, taken together with the information of Giraldus Cambrensis, of the scattered pastoral life of the groups of kinsmen becomes much more intelligible. The geographical units called *villatæ* are evidently the fixed and permanent units. The groups of kinsmen and their herds of cattle are the movable elements in pastoral life under tribal arrangements; and the complexity of rights within the kindred, whilst subject probably to inflexible tribal rules fixed by immemorial custom, follow the kindreds wherever they go and however much they may be scattered.

The kindreds and their herds the movable element in tribal life. The *villatæ* the fixed units.

The meaning and significance of these tribal arrangements can only be fully appreciated when the descriptions given of the structure of tribal society in the Codes and other legal traditions have been studied. But, on the other hand, it will be readily admitted that we should have approached their study at great disadvantage had the previous examination of the actual examples of *welcs* and *gavells*, furnished by the Denbigh Extent, been omitted.



VI. THE GWELY IN SOUTH WALES. EXTENT OF THE  
LANDS OF ST. DAVID'S. A.D. 1326.

CHAP. II.

Now that it is known what the *weles* of the tribesmen were, the question arises over how wide an area mention of them is found in the Extents.

*Weles*  
prevalent  
through-  
out North  
Wales.

They were not confined to Denbighshire. The Extents contained in 'The Record of Carnarvon' testify to their prevalence throughout Anglesey, Carnarvonshire, and Merionethshire. The addition of Denbigh nearly completes the number of modern counties included in the district conquered by Edward I., and dealt with by the Statute of Rothelan. This district is that to which the Venedotian Code mainly applied. There is corresponding evidence for South Wales though not of so full and complete a character.

Extent of  
the lands  
of St.  
David's.

The lands of the Bishop of St. David's were scattered over three or four counties, and an Extent was made of them in the year 1326,<sup>1</sup> which though not nearly so rich in details as that of Denbigh, gives, nevertheless, valuable evidence.

The Extent shows that English influences had long been at work in South Wales and especially in Pembrokeshire. The prevalence of carucates and bovates in the scattered agricultural hamlets of Pembrokeshire and other counties indicates that in many districts the tribal system had given way to settled agriculture and English methods. But in

<sup>1</sup> British Museum *Additional MSS.* No. 34185:—'Extenta omnium terrarum et reddituum domini episcopi Menevensis facta per magistrum David Fraunceys Cancellarium Menevensem tempore venerabilis patris domini David

Martyn, Dei gracia episcopi loci. Anno Domini Millesimo CCC<sup>mo</sup> vicesimo sexto.' See Appendix C. [Since printed in the Cymmrodorion Record Series, No. 5, edited by J. W. Willis-Bund.]

the districts through which the Rivers *Towy* and *Tâfi* flow in Cardiganshire and Carmarthenshire, the Extent discloses interesting survivals of tribal holdings of the same type as those of Denbighshire, though not described with the same completeness of detail.

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Thus at *Keuendeneuyth*, in Carmarthenshire<sup>1</sup> :—

‘They (the jurors) say that there are there four *lecti*, commonly called *gwels*, and of the first *gwels* is the stirps (*stipes*) of Gruff. ap Gilbert, and of the second *gwels* is the stirps of Isac ap Ithua, and of the third *gwels* is the stirps of Gronou ap Graylwyn, and of the fourth *gwels* is the stirps of Cadogan ap Donandwr, and each *gwels* renders to the lord 2s. by the year at Michaelmas.’

*Gwels* of the stirps of so-and-so, in Carmarthenshire.

At *Henllan*,<sup>2</sup> in Cardiganshire, there was one *lectus* of which three persons named and their co-portioners were tenants. And at *Bangor*<sup>3</sup> there were four *lecti*, three of them being called *Gwely Oyrion so and so*, i.e. of the *grandsons* of the original holder.

*Lecti* in Cardiganshire.

In the villa of *Landewybreuy*,<sup>4</sup> the lord had a house, and in what is called the ‘*Patria de Landewybreuy*,’ there were, according to the jurors, eight *lecti qui vocantur Gwely*, and of each of these eight *lecti* it is stated that there are such and such persons (in all cases but one, three are named), and descendants from them (*descendentes ab eisdem*). And it is added ‘all the aforesaid hold *per antiquam tenuram*, viz. *per ach et Edrið*’; i.e. ‘by kin and descent,’ the Welsh words used for this phrase in the Dimetian Code being ‘*o ach ac etryt*.’<sup>5</sup>

*Gwelys* of three persons and their descendants holding by ancient tenure of ‘kin and descent.’

In *Garthely*<sup>6</sup> there was only one *lectus vocatus*

<sup>1</sup> Fol. 41 (p. 287).

<sup>2</sup> Fol. 86D (p. 215).

<sup>3</sup> Fol. 87 (p. 215).

<sup>4</sup> *Llandewybreui*. Fol. 88, 84

(p. 201).

<sup>5</sup> *D.C.* I. xxx. *Leges Wallice*,

‘*per hach et edryt*,’ II. viii. 49.

<sup>6</sup> Fol. 85 (p. 205).



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*Gwely*, and this again was of three persons named *et descendentes ab eisdem*.

In *Llannon*,<sup>1</sup> there was only one *lectus*, and this also was of three persons *cum sequela et descendantibus ab eisdem*.

*Gweles* in  
Brecon-  
shire,

In *Glascoñ* in the Archdeaconry of Brecon there were three *lecti qui vulgo vocantur Gwele*. And each was that of a *stirps* and descendants from it.<sup>2</sup>

and in  
Gower.

The Bishop of St. David's also had land at *Landevy* and *Langevelach*, in Gower, in Glamorgan-shire. In the latter place there were recorded under the head 'Liberi' seven *lecti qui vulgo vocantur Gwele*.<sup>3</sup>

This evidence of the Extent of St. David's, therefore, extends the mention of these holdings to four counties of South Wales, and there is no reason to suppose that the same system was not once prevalent in other districts of which there do not happen to be surveys.

<sup>1</sup> Fol. 86 (p. 211).

<sup>2</sup> Fol. 52 (p. 291).

<sup>3</sup> Fol. 51 (p. 287). And see

*Cambrian Archæological Association*, *The Lordship of Gower*, part ii, p. 192.

[NOTE.—When the above was written I had not had the advantage of Mr. Willis-Bund's 'Introduction' to his valuable edition of this (so-called) *Black Book of Saint David's*.]



## CHAPTER III.

### *THE STRUCTURE OF TRIBAL SOCIETY.*

#### I. NATURE OF THE EVIDENCE OF THE CODES AND TRADITIONS.

PASSING now from the firm ground of the surveys to the more debatable ground of the Codes and the legal traditions classed together in the second division of the 'Ancient Laws of Wales,' it is necessary at once to disclaim any attempt to settle or even adequately to criticise the dates or authority of the several MSS. or of the traditions out of which they may have sprung.

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The surveys have made it clear that upon the conquest of North Wales there was existent, and inextricably interwoven into Welsh polity, a mass of tribal custom which even Norman phraseology and classification could neither force into ordinary manorial grooves nor ignore. And it would be idle to dream that a body of custom of this kind could have been of recent or rapid growth. Rather must it be regarded as an axiom in economic history that a condition of rural polity such as the surveys disclose could not be other than the result of traditional

The facts of the surveys the result of tribal custom.

CHAP. III. and immemorial usage. And when it is considered how tenacious and stubborn was the Welsh adherence to custom, that even long generations of Christian or ecclesiastical influence had failed to Christianise the tribal law of marriage; that (according to the Venedotian Code) 'the law of the Emperor and the law of the Church' combined could not force Howell the Good to alter tribal custom so far as to disinherit illegitimate sons; and that even Edward I. on the final conquest could not force upon the Welsh tribesmen the law of primogeniture—when this continuity of stubborn tribal habit is considered, it becomes clear that it must have been ingrained in the very structure of tribal society.

Welsh tribal custom survived into the era of codes and surveys.

Instead, then, of entering into critical examination of the dates of MSS. and the authority of the so-called 'Triads' and other legal traditions—which must be left to the labours of the Celtic scholar—and instead of being tempted to exaggerate the antiquity of the evidence, the wiser course in this practical inquiry will be fully to realise that the value of the evidence of Welsh tribal life does not lie in its antiquity. It rather lies in its being the latest and most modern instance in Western Europe of a tribal system which, having held its own till the era of codes and surveys, is unique in the fact that it can be examined in a way no other tribal system of Western Europe can be, excepting, perhaps, that of Ireland.

There is, however, one direct link between the surveys and the Codes which is worth mentioning.

In the Statute of Rothelan (A.D. 1284—*i.e.* fifty years before the date of the Denbigh Extent of

A.D. 1335) it is stated that upon the final conquest of North Wales, Edward I., 'wishing that his newly acquired Welsh lands should be governed under proper laws, to the honour of God, and that those just received under his rule should be dealt with by fixed laws and customs under his peace . . . caused the laws and customs of those parts hitherto used, to be recited before him and the nobles of his realm, the which having been diligently heard and fully understood, certain of them by counsel of the said nobles were annulled, certain were permitted, and certain were corrected, and also certain others were ordained to be added and enacted.'

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The Venedotian Code read over to the King and nobles at Rhuddlan, before the surveys were made.

Now, there is, in the British Museum,<sup>1</sup> a MS. of the Venedotian Code, not by any means the earliest MS. of it still extant, which at the end has a note mentioning Anianus, the Bishop of St. Asaph, who was probably one of the nobles before whom the Welsh laws and customs were recited. And it may well be one of the copies of the Code used before the King and his nobles at Rhuddlan.

The wiser course, therefore, will be to rely chiefly on the mutual support given to each other by the Codes and the surveys. The facts of the surveys are sure. If the Codes contain a body of customary law which in natural course would produce the condition of things described by the surveys, their authenticity will be substantially confirmed. And, again, if the legal traditions of more doubtful date and origin supply reasons, in tribal sentiment or in more or less archaic details of custom, for the legal

The Codes and surveys give mutual support to each other.

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<sup>1</sup> Cott. Titus, D. ii.

CHAP. III. rules of the Codes, they themselves become evidence which cannot be wholly ignored.

It cannot be doubted that they throw valuable light of this kind, and all we can do is to use discrimination and not to rely too exclusively upon them in cases where they stand alone or seem to contravene better evidence with a suspiciously unhistoric motive.

The reader will readily discriminate between the different sources of evidence quoted from the 'Ancient Laws of Wales,' references to the Codes being so stated, whilst those to the other miscellaneous documents and the Latin versions of the Codes are cited under the heading 'Welsh Laws.'

## II. THE DISTINCTION BETWEEN TRIBESMEN AND NON-TRIBESMEN PRIMARILY ONE OF BLOOD.

Tribesmen  
and non-  
tribesmen.

At first sight there is great confusion in the classes of men mentioned in the Codes and Welsh laws—of tribesmen, *uchelwrs*, *breyrs*, and *innate boneddigs*; of non-tribesmen, *taeogs*, *aillts*, *alltuds*, &c. The confusion vanishes only when the principle is grasped underlying the constitution of tribal society. And this principle would apparently be a very simple one if it could be freed from the complications of conquest and permanent settlement on land and from the consequent inroads of foreign law, custom, and nomenclature.

To begin with, there can be little doubt that the ruling principle underlying the structure of tribal society was that of blood relationship among the free

tribesmen. No one who did not belong to a kindred could be a member of the tribe, which was, in fact, a bundle of Welsh kindreds. Broadly, then, under the Welsh tribal system there were two great classes, those of Cymric blood and those who were strangers in blood. There was a deep, if not impassable, gulf between these two classes quite apart from any question of land or of conquest. It was a division in blood. And it soon becomes apparent that the tenacity with which the distinction was maintained was at once one of the strong distinctive marks of the tribal system and one of the main secrets of its strength. There were, indeed, if we may believe later tradition, in South Wales at least, bridges across the gulf, but they were such as to emphasise the hard fact of its existence and to prove not only its breadth but its permanence.

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The distinction one of blood.

Two of these bridges may be alluded to at once by way of illustration :

In S. Wales strangers become Cymry at ninth generation,

(1) Residence in Cymru, according to the traditions of S. Wales, made the descendant of a stranger at last a Cymro, but not until continued to *the ninth generation*.<sup>1</sup>

(2) Intermarriage with innate Cymraeses generation after generation made the descendant of a stranger an innate Cymro in the *fourth* generation. In other words, the original stranger's great-grandson, whose blood was at last seven-eighths Cymric, was allowed to attain the right to claim the privileges of a tribesman.<sup>2</sup>

or by inter-marriage at fourth.

Such being the width of the gulf which divided

<sup>1</sup> *W.L.* XIII. ii. 66.<sup>2</sup> *Id.* 67.

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the stranger in blood from the free-born Cymro, the next point to be noticed at the outset is the nature of the disabilities which resulted from the want of tribal blood.

Dis-abilities of strangers in blood.

It is remarkable that these disabilities were apparently not so much the subjection to severer services and dues, as the natural results of the want of the blood-ties which bound tribesmen together into so tightly moulded a community.

The evidence of a stranger in blood was of no worth against a Cymro.<sup>1</sup>

Whilst every tribesman, head of a household, must have his 'sword and spear and bow, with twelve arrows in the quiver' always ready at a moment's notice, weapons were not allowed to any stranger or *ailtt* until the third descent.<sup>2</sup> And neither horsemanship nor hunting were free to any but an innate Cymro.<sup>3</sup>

Without his lord's consent the *taeog* was to be neither a scholar, a smith, nor a bard.<sup>4</sup> But if the lord were passive till he were tonsured as a scholar, or till he had set up a smithy of his own, or till he had graduated in song as a bard, he was free.<sup>5</sup>

The reason for them.

The traditional reason for these disabilities, given in the *Triads*, was to keep the stranger class unorganised and weak; 'to guard against treachery and ambush'; 'to prevent the plotting of strangers and their adherents, lest *alltuds* (*i.e.* strangers) obtain the lands of the innate Cymry.'<sup>6</sup>

<sup>1</sup> *V.C.* II. xi. 24.

<sup>2</sup> *W.L.* XIII. ii. 222.

<sup>3</sup> *Id.* 79.

<sup>4</sup> *V.C.* I. xliii. 11.

<sup>5</sup> *D.C.* II. viii. 7.

<sup>6</sup> *W.L.* XIII. ii. 67.



These explanations are naturally not given in the Codes, but on such a point even a later tradition is not without value. CHAP. III

Lastly, there were special and exceptional cases in which kinship was allowed to the stranger in blood—exceptions which prove the rule, because they rested upon the hypothesis that an artificial tie of blood had been formed which might fairly be considered as strong as the natural tie.

The following typical examples are taken from a MS. of additional laws of about A.D. 1400.<sup>1</sup> Whether ancient tradition or indicating later relaxation of the strictness of tribal rules, they are equally instructive:— Examples of artificial kinship.

If a person be killed and his kindred shall not obtain right, and his kinsmen proceed to avenge their kin, and they deem their number small, and if a stranger come and proceed along with them upon the *privilege of kin (ar vreint car)*, saying 'I will go along with you to avenge your kin (*car*), and will take upon myself the slaughter and blood of him whom ye also shall take upon yourselves,' and they kill one or more, on account of their kin (*kar*), such stranger obtains the privilege of kin (*ar vreint kar*).

If his travelling companion sees his enemies and says to him 'See'st thou? See'st thou yonder men who will have me? and since there is no kin (*kar*) with me they will have me cheap!' says his stranger companion, 'I will fight along with thee, and I will take upon myself the blood of such as thou shalt take upon thyself,' and he escape because of that, that stranger acquires the privilege of a kin (*kar*) to him.

If a person be condemned to lawful wager of battle, either for land and soil, or for any crime, and he should dread in his heart entering into personal combat, and a stranger should arise and say to him, 'I will go in thy stead to combat,' and he should escape thereby, such stranger acquires the privilege of a brother to him, or nephew, the son of a sister (*nei vab chwær*) to receive galanas, or to pay it for him.

<sup>1</sup> W.L. X. ii.



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The kin-shattered person.

Now, in all these cases the word for kin is *car* or *kar*, and so, in the reverse case of a tribesman losing or forfeiting the privilege of kin, he became a *car-shattered* or *kin-wrecked* person—a person who had broken his kin and put himself for a time or in part into the position of a stranger in blood.<sup>1</sup>

It would seem as though the tie of kin was a tie of nature, too strong to be broken for ever, except in extreme cases. In one sense, 'once a kinsman, always a kinsman.'

The following is from the Gwentian Code :—

Three persons hated by a kindred : a thief, and a deceiver, and a person who shall kill another of his own kindred ; since the living kin (*car*) is not killed for the sake of the dead kin (*car*) everybody will hate to see him.<sup>2</sup>

Such a criminal as the last-mentioned, whose crime, being within his own kindred, was outside the law of *galanas* or 'blood-fine,' could not be slain. He might, however, with the consent of his kindred, relinquish the privilege of kinship. In such a case,

<sup>1</sup> The *car-shattered* person has been hitherto considered as a *waggon-shattered* person ; but as to the word *car* compare *kerennyd* = relationship (*Venedotian Code*, III. i. 11 and III. i. 16), *kar* and *car* = relative (*Gwentian Code*, II. xxxvii. 2, and xxxix. 11 and 14), *karant* = relations (*id.*). And (*W.L.* XIV. xvii.) under the head *Am Geraint* = of relations, are the three following paragraphs, which clearly prove that the *car* of the *car-shattered* person was his *kinship*, and not his *waggon* :—

'There are three kinds of relatives (*car*) on the side of the

father, among whom land is shared : a brother, a cousin, and a second cousin.

'Three relations (*tri char*) on the side of the mother who share land with their relatives (*aceu car*) : an uncle, the mother's brother, a mother's cousin, and a cousin to himself, where a person shall obtain land by maternity.

'There are three *car-shattered* persons (*tri char llywedroc*) : son of an *alltud* by a *Cymraes*; a *taeog* accepted into the service of a person ; and a wealthy person by inheritance on the land of another.'

<sup>2</sup> II. xxxix. 54.

he became a kin-wrecked man, but the rights of the descendants of such a person, including their rights of inheritance in the tribe, were protected for nine generations—‘till the ninth man.’

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Thus, according to the Venedotian Code :—

If the ninth man come to claim land his title is extinguished, and that person is to raise an outcry that from being a proprietor (*priodaur*) he is becoming a non-proprietor, and then the law listens to that outcry, and assigns to him a shelter [or a free tribesman's *kyfran* or portion], and that outcry is called ‘an outcry over the abyss.’<sup>1</sup>

What is this terrible ‘cry over the abyss’ but the last despairing cry of a kinsman on the point of losing for ever, for himself and his descendants, his rights of kinship?

By one thing alone could the tie of kinship be absolutely broken—viz. by a man's *life being forfeit* for crime, such as murder of his chief of kindred. For such a criminal the gulf was opened and could only be bridged by his descendants, as in the case of strangers in blood, in the ninth generation, or by repeated intermarriage with innate Cymraeses in the fourth generation.<sup>2</sup> And this only in South Wales!

How the tie of kinship broken.

A traitor to his kindred was banished from Cymru, and ‘it was required of every one of every sex and age within hearing of the horn to follow that exile, and to keep up the barking of dogs, to the time of his putting to sea, until he shall have passed three-score hours out of sight.’<sup>3</sup>

Thus, though the makers of the mediæval surveys naturally described the two classes of tribesmen and

<sup>1</sup> II. xiv. 2, and see *W.L.* ix. 26.

<sup>2</sup> *W.L.* XIII. ii. 67.

<sup>3</sup> *W.L.* XIII. i. 26, and cf. *Ancient Laws of Ireland*, iii. c. vii.

CHAP. III. non-tribesmen as 'free' and 'bond,' or as *liberi* and *villani* or *nativi*, according to English manorial usage, the real dividing line between them under the tribal system turns out to be one of blood. It is true that the Welsh versions of the Codes themselves occasionally use the loan-word 'villein' in a vague sense for the stranger classes, but they never seem to forget that the real missing link between them and tribesmen is the tribal one of blood.

Grades of blood relationship belong to early stages of the tribal system.

The connection of both classes with land introduces, no doubt, at first sight, a complicating element into tribal society; but one strong indication that the tie of blood relationship had always lain at the root of tribal society from its early stages before it became finally settled upon land is the fact that when anything like proprietorship of land came into the tribal life it was forced, like everything else, into a tribal mould.

Whatever, for example, may have been the relation of the kindreds to land in the Denbigh Extent, the *weles* and *gavells* were moulded by blood-relationship. And we have seen that they were limited by the rules of tribal inheritance within the range of the fourth degree of descent.

The meaning of these rules and grades of kinship in the structure of the tribal community will next be examined, and then the light so gained may be thrown upon the further consideration of the position of the stranger classes.

## III. THE KINDRED, AND ITS ORGANISATION.

The *innate boneddig*<sup>1</sup> was the fully freeborn Cymro, of pure Welsh blood, both on his father's and his mother's side, *without mixture of kin*.<sup>2</sup>

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He belonged to a kindred (*cenedd*). And the Cymric tribe or nation was a bundle of such kindreds bound together by blood relationship, by common interests, and by the necessity of mutual protection against foreign foes.

The tribe a bundle of kindreds.

The whole tribe or federate country (*gwlad*) under the head king (*brenhin penraith*) was regarded as the supreme kindred (*cenedd benbaladr*).<sup>3</sup>

This acknowledgment of a common country and supreme kindred, whether a late or early conception, had this result: that a Cymro was a Cymro wherever he went within its bounds, whilst preserving his particular privilege in respect to land only in the territory of the chief of kindred under whom he was born. Even the *kin-shattered* man, therefore, had not necessarily ceased to be a free tribesman, and was not without a country.<sup>4</sup>

Confining attention at present to the lesser kindreds, the kindred proper, which was an organised unit, having its own 'chief of kindred' (*pencenedl*) and other officers, was the kindred embracing the descendants of a common ancestor to the ninth degree of descent—*i.e.* the same number of generations as that through which the stranger in blood

The kindred to the ninth degree of descent.

<sup>1</sup> Bon = stem, stock; bonedd = stock, pedigree; boneddig = having a stock or pedigree.

<sup>2</sup> V.C. II. xvi.

<sup>3</sup> W.L. XIII. ii. 64.

<sup>4</sup> *Id.*



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The chief of kindred.

According to the Venedotian Code, the chief of kindred must not be either a *maer* or *canghellor* of the Prince, but an *uchelwr* of the country, and his claim must not be by maternity. He was entitled to 24*d.* for every woman brought by marriage into the kindred, and 24*d.* from every youth admitted by him to the kindred.<sup>1</sup>

And he had to pay 1*l.* yearly<sup>2</sup> to the lord, or higher chieftain, to whom he was thus placed in a semi-feudal relation.

He was assisted by other officers. The Gwentian Code mentions as indispensable the *representative* (*teispan tyly*), the *avenger* of the kindred (*dialwr*) and the *avoucher* (*ardelwr*).<sup>3</sup>

Organisa-  
tion of the  
kindred.

The Triads thus enlarge upon the organisation of the kindred:—

Three indispensables of a kindred: its *chief of kindred* (*pencenedl*), its *avenger* (*dialwr*), and its *representative* (*theisbantyle*).

A *chief of kindred* is to be the oldest efficient man in the kindred to the ninth descent, and his privilege and office are to move the country and court in behalf of his man, and he is the speaker of his kindred in the conventional raith of country and federate country, and it is the duty of every man of the kindred to listen to him, and for him to listen to his man.

The *avenger of a kindred* leads it to battle and war as there may be occasion, and he pursues evil-doers, brings them before the court, and punishes them according to the sentence of the court and judgment of the country.

The *representative* is the mediating man—in court, and in congregation and in combat, and in every foreign affair. He is to be one of the wise men of the kindred by raith of chiefs of households (*penteluoedd*) in the kindred, and be a coadjutor

<sup>1</sup> V.C. II. xix. and D.C. II. xxiii. 34.

<sup>2</sup> D.C. II. xxiii. 55.

<sup>3</sup> G.C. II. xxxix. 38.

with the chief of kindred in every raith and convention of country; and he is to be elected by the raith of his kindred to the ninth descent by lot, *i.e.* by tacit vote.<sup>1</sup> CHAP. III.

We are reminded, therefore, that the organisation of the kindred existed for defence and border warfare, as well as for the maintenance of legal rights.

If the Venedotian Code mentions the semi-feudal relation of the chief of kindred to the lord or higher chieftain, it would seem from the Triads representing early or later tradition (whichever it may have been) that a kind of semi-feudal relation was established also between the chief of kindred and the men of the kindred.

Every kinsman to be a 'man and kin' to the chief of kindred.

Three indispensables of a chief of kindred: being an efficient man, being the eldest of the efficient men of his kindred to the end of the ninth descent, and being the chief of a household (*pentulu*), or a man with a wife and children by legitimate marriage; and every one of the kindred is to be a 'man' and a 'kin' to him (*yn wr ac yn gar iddo*).<sup>2</sup>

This tradition seems to be corroborated by the statements of the Codes, but with the curious difference that, as we shall see, in the Codes the 'lord' takes the place of the 'chief of kindred,' suggesting (as often happens) that the later traditions sometimes hail from an earlier stage in tribal life than those described in the Codes.

Be this as it may, the next point arises, how and when the entrance into the kindred and the establishment of this relation of *man* and *kin* took place.

Beginning with the Codes, a distinction must be drawn between the reception of a son into the kindred and the accession of the son to the full rights of a tribesman in the kindred.

<sup>1</sup> *W.L.* XIII. ii. 88.    <sup>2</sup> *Id.* XIII. ii. 165, and see *W.L.* XIII. ii. 67.

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Form of  
reception  
into the  
kindred.

As to the first, according to the Venedotian Code, in the case of a legitimate child the proof of kinship on the introduction of the child into the kindred was the oath of the mother in the church where the burial place of her people was, she placing her right hand on the altar and the relics, and her left hand upon the head of her child.<sup>1</sup>

The ceremony of formal reception is thus described in the Venedotian Code :—

Thus a son is to be received as of kin. The father himself may receive him, after he is lawfully affiliated to him by his mother. If the father be not alive, the chief of the kindred with six may receive him, and those of the best men of his kindred, and thus he is to be received; the *chief of the kindred* is to take the hands of the child between his own hands, and give him a kiss, for a kiss is a sign of affinity, and then [the others are to do the same]. If there be no *chief of kindred*, twenty-one of the best men of the kindred, and the man who shall be in the place of the lord (*argluyd*) is to take the boy by his right hand, &c.<sup>2</sup>

The young  
tribesman  
attains his  
rights at  
fourteen.

As regards the attainment by the young tribesman of his full tribal rights, the following is from the Venedotian Code :—

From the time when a boy is born until he shall be fourteen years of age, he is to be at his father's platter, and his father lord (*argluyd*) over him, and he is to receive no punishment but that of his father, and he is not to possess a penny of his property (*da*) during that time only in common with his father. . . . since his father during that time is to be responsible for him for everything.

At the end of fourteen years the father is to bring his son to the lord (*argluyd*) and commend him to his charge, and then the youth is to become his *man*, and to be on the privilege of his lord; and he is himself to answer for every claim that may be made on him, and he is to have his *da* (*cattle* or property).

From that age [fourteen] onwards, he is of the same privilege

<sup>1</sup> V.C. II. xxx., and see also  
G.C. II. xxxix. 40-41.

<sup>2</sup> V.C. II. xxxi. 25.

with an innate boneddig, for he has no privilege excepting his descent, as he ascends not to the privilege of his father till his father's death.<sup>1</sup> CHAP. III.

The completeness of the transference of the obligation for the son's maintenance from the father to the lord is shown further by the fact that on the son's death after attaining fourteen and leaving no child, the lord succeeds to his *da*, and not the father.<sup>2</sup> Father not to maintain him after fourteen, but the lord.

And in another passage in the Venedotian Code it is explicitly stated that at fourteen a son is to be taken by the father to his lord, to become a man to the lord, and further it is added, 'and from that time forth he is to be supported by his lord.'<sup>3</sup>

A later development of this relation is mentioned in another treatise,<sup>4</sup> which states that a son is to become a lord's man at fourteen, and at twenty-one take land from his lord and do military service for him. This was a very natural extension of the older tribal relation, which, though one of kinship, also involved the common duty of mutual defence, and also participation in marauding enterprises in which kinsmen fought together under their chief of kindred.

Returning, however, from military service to the right of maintenance, which the young tribesman claimed at the age when he also became liable to discharge the tribesman's duties, many cases of analogy in the Codes would seem to imply that it involved his being supplied with cattle by his lord The lord or kindred supplies him with cattle &c.

<sup>1</sup> V.C. II. xxviii., and see the same point as to *villani* in the Latin version of the laws, *L.W.* II. xl. 15.

<sup>2</sup> V.C. II. xxviii., and *W.L.* X. xvii. 81.

<sup>3</sup> V.C. II. i. 84.

<sup>4</sup> *W.L.* VIII. xi. 84.



CHAP. III. or by the chief of kindred. Whether agriculture or the grazing of cattle were the tribesman's means of support, oxen would be needed for his ploughing, and a share in the common herd of cattle to provide the meat and milk required to maintain him and his wife and children.

He had them from the tribe, not from his father.

If so much as this be stated in the Venedotian Code, or is to be implied from its statements, the fact is very important, for whether it were the lord or the chief of kindred who had to supply the young tribesman on coming of age with his full tribal rights and cattle, it shows that he got them somehow from the tribe or kindred—*i.e.* from the lord, whose man he had become, whether a territorial lord over several kindreds, or the chief of his own kindred. In either case, his lord was the representative of the tribe or of the kindred; which of the two hardly can matter much. If the lord were the higher chieftain of the greater kindred of which the tribesman's kindred formed a part, the young tribesman might well be *man* and *kin* to him as well as to the chief of his own kindred.

The Triads call the bundle of rights his *cyvarwys*.

Passing now to the evidence of the Triads, as already said, it is quite possible that on such a point they may record earlier traditions than the Codes. Their statements do not seem, on the whole, inconsistent with the facts just learned from the Codes. Greater stress, however, is laid upon the bundle of tribal rights acquired by the tribesman at the age of fourteen. They present some graphic details, and, without leaning too much upon them, they may at least be listened to.

This bundle of rights is designated throughout the Triads by the curious symbolic word *cyvarwys*.

The word is not unknown to the Codes, and is used as an equivalent of what may be called a 'perquisite' or 'customary payment.' Thus, the chief of the household, who is a son of the Prince (*brenhin*), was to receive three pounds yearly from him as his *cyvarus*,<sup>1</sup> and the chief of song a bridal *cyvarus* from every maiden on marriage.<sup>2</sup> But the word is used in the Triads apparently for the provision granted by the tribe to the tribesman on his coming of age. It is thus defined in the Triads:—

Three *cyvarwys* of an innate Cymro: five free erws; cottillage of the waste (*cyvar gobaiſh*); and hunting.<sup>3</sup>

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The *cyvarwys* consisted of five free erws, cottillage, &c.

And from another passage we learn that something like this was the usual provision made under the tribal system for those who had a right of maintenance, and who were therefore called *priodorion*. This passage shows that not only the 'innate Cymro,' but also the men of the Court by reason of their office, and, further, the clergy, had this right of maintenance, and so were *priodorion*.

The usual provision for maintenance.

There are three sorts of *proprietors* (*priodorion*), viz.:— (1) Those naturally born free, (2) men of the court, and (3) clergy. The first of the three are called *laics*, and to them pertains the privilege of *location upon land* and *cyvarwys* . . . To the third class, or the clergy, there pertains the privilege of teachers, with an allowance to each from each plough within the district where he shall officiate as an authorised teacher, and his land of privilege free to him and his maintenance secured to him under the privilege of his services.<sup>4</sup>

Another triad describes the usual methods by which maintenance was provided for such persons, and applies the word *cyvarwys* to the maintenance:—

<sup>1</sup> *V.C.* I. vii. 11, and *D.C.* I. x. 2.

<sup>2</sup> *D.C.* I. xxv. and *G.C.* I. xxxvii.

<sup>3</sup> *W.L.* XIII. ii. 88.

<sup>4</sup> *W.L.* XIII. ii. 198.

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From three things are those who have free maintenance (*trwyddedogion*) to obtain their *cyvarwys*: (1) 5 free *erws*; and when that by any circumstance is not available, then (2) from a *plough penny*; and when that is not available, then (3) from a *spear penny*, or a *spear charge*, regulated by the occasion from every household of the kindred.<sup>1</sup>

Finally, the Triads confirm the Codes in stating that the innate Cymro attained his *cyvarwys*, or bundle of tribal rights, on coming of age:—

Three persons who pay *ebediw* without land; (1) a boy under 14, for it is then he is to enter upon cattle (*da*) of his own and do service; (2) an innate *boneddig*; and (3) a *cyvarwysed* man.<sup>2</sup>

Another triad is as follows:—

Three *original privileges of every native Cymro* (and also under the name of Cymro is included the Cymraes):—(1) *Cyvarwys* and fruition of five free *erws* under the privilege of his origin as an innate Cymro . . . (2) The privilege of bearing defensive arms . . . and (3) The privilege of raith under the protection of his chief of kindred: and *at the age of growth of beard they are bestowed on a Cymro, and upon a Cymraes when she shall marry.*<sup>3</sup>

Given to the tribesman on coming of age.

If this passage means anything, it surely means that even during the lifetime of the parents the 'privileges of every Cymro' (including the *cyvarwys* of 5 free *erws*, &c.) attached to the son on his coming of age.

This, as we have seen, is consistent with the Venedotian Code, though the latter makes no mention of the 5 free *erws*, and does not apply the word *cyvarwys* to the bundle of rights which the new tribesman acquires when he becomes the acknowledged *man* of the chief of kindred or the higher lord.

Lastly, there is obviously something in this gift of the means of maintenance by the lord or the

<sup>1</sup> *W.L.* XIII. ii. 200.

<sup>2</sup> *W.L.* XIV. iii. 2.

<sup>3</sup> *W.L.* XIII. ii. 65.

chief of kindred to the youth on his coming of age, involving an idea or principle very much like that of investiture. He becomes 'man and kin' to the chief of kindred, and, entering thus upon a tribesman's responsibilities, he is invested by right with the *cyvarwys* or donation of the necessary provision for his tribal maintenance and the fulfilment of the tribesman's duties. Is it not possible that there may be something in the *cyvarwys* which is typical of the ceremony of tribal investiture?

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The *cyvarwys* a kind of investiture of full tribal rights.

If it be permissible on this point to travel outside the lines of the Welsh laws, there is a passage in the story of *Kilhwch and Olwen*, which is significant of the almost feudal character of the *cyvarwys*. *Kilhwch* confesses that he is not yet of an age to wed, but yet he wants *Olwen* for a wife. His father tells him, 'That will be easy for thee. Arthur is thy first cousin (*ceuynderw*). Go therefore unto Arthur, and ask him to cut thy hair, and ask this of him as a *cyvarwys*.' Then he goes to Arthur, and Arthur tells him he will give him whatever *cyvarwys* he may ask for. The youth thereupon asks him first to dress his hair. And Arthur takes 'a golden comb and scissors, whereof the loops were of silver,' and he dresses his hair. Then Arthur asks him, 'Who art thou? For my heart warms unto thee, and I know that thou art come of my blood.' He recognises that he is a first cousin (*keuynderw*), and promises to give him whatever he may ask for. Lastly, the youth asks for *Olwen* as his *cyvarwys*.<sup>1</sup>

Connected with tonsure, in the story of *Kilhwch and Olwen*.

<sup>1</sup> Guest's *Mabinogion*, p. 219 et seq. *Red Book of Hergest* (1887), i. p. 105 et seq. See men-

tion of land given by a *brenhin* to his man as a *cyvarwys*. *W.L.* X. xi. 17, and *W.L.* XI. i. 1.

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How easily the submission to tonsure, as the outward acknowledgment of rightful service to a chief of kindred on becoming his man, and the receipt thereupon of a *cyvarwys* from the lord might grow into something very much like the homage and investiture of feudal knighthood!

We shall see by-and-by that *tonsure* was the ceremony whereby a stranger in blood became the *aillt* or tonsured servant of a lord. But the point here is the connection of tonsure with the recognition of kinship, on the youth becoming 'man and kin' to a chief of kindred.

Kilhwch goes to Arthur, and demands tonsure and his *cyvarwys*, not only because Arthur is *King*, but also because he is *of his own kindred*, and probably also the chief of kindred to him. And the whole story turns on Arthur's recognition that the youth is of his kin. It would seem, then, that there was a tonsure for kinship and another tonsure for service, and most likely a distinction between the two.

Earlier instance of tonsure connected with kinship.

Another, and perhaps older, illustration of the ceremony of tonsure, as the recognition of kinship, is found in the story related by Nennius of Vortigern and Germanus. Vortigern's son, whom he tried to fasten upon Germanus, at the suggestion of the latter, and to the great disgust of the former, takes a razor and scissors and comb to his real father—*i.e.* Vortigern—saying to him, '*Thou art my father; shave and cut the hair of my head.*'<sup>1</sup>

These traditional stories seem to add some colour

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<sup>1</sup> Nennius, *Hist. Britan.*

to the suggestion that, in this matter at least, the Triads represent an older tradition than that of the Codes. CHAP. III

To sum up the evidence, it would seem, then, from the passages quoted from both the Codes and Triads, that the kindred included the descendants of a common ancestor to the ninth degree, and that this kindred was bound together not only by the tie of a common ancestry, but also by the tribal relation of each one of its members to the chief of kindred. This relation was that of being a 'man' to the 'chief.'

Relation between the chief and his 'man' one not of tenancy, but of kinship.

Nor had this relation apparently, in its origin, anything to do with land. It seems to belong to the essence of the tribal system itself, for the chief of kindred of the district was not necessarily the territorial lord.

And further, if we may trust the Triads, the chief of kindred had, besides those mentioned, duties of a paternal character to the young tribesmen. The youths who became his *men* at the early age of 14 not only became entitled to maintenance, but also to training. And this, we are told, was not merely military. The organisation of the kindred extended also to the provision of education in the domestic arts necessary to pastoral and semi-agricultural tribes.

The young tribesman entitled to maintenance and training.

There are three domestic arts, being primary branches—husbandry or cultivation of land (*aru tir*), dairy farming (*maeronæth*) and weaving, and the chiefs of kindreds (*penenedloedd*) are to enforce instruction in them. . . .<sup>1</sup>

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<sup>1</sup> *Ancient Laws of Wales*, W.L. XIII. ii. 75. As to the quartering of these youths (*gweision* | *bychain*) on the chief's dependents see App. B.e. p. 86.

## CHAP. III.

The seven  
elders the  
guardians  
of kinship.

Associated with the chief of kindred, and acting as his coadjutors, were *the seven Elders of the kindred*,<sup>1</sup> whose duty it was to preserve by tradition the knowledge of kinship, and who had an important place in judicial proceedings, inasmuch as it was their duty, according to the Codes, to swear to the kin of anyone claiming by kin and descent.<sup>2</sup>

These Elders were 'Chiefs of Households' within the kin, and were an important representative element in the organisation of the kindred. From one passage in the Triads, it would seem that the official *representative* of the kindred was in some cases chosen by them.

Three raithmen of a kindred—its chief of kindred, its seven elders (*henadur*) as coadjutors of its chief of kindred, and its representative (*teisbantyle*), and he is a man of the kindred who shall be chosen on account of his wisdom and his literary knowledge, and to be chosen by lot or silent vote, of the elders of the kindred.<sup>3</sup>

Duties of  
the ideal  
chief of  
kindred.

Finally, another of the Triads sums up the duties of the ideal chief of kindred in these graphic words :—

Three things, if possessed by a man, make him fit to be a chief of kindred :—That he should speak on behalf of his kin and be listened to, that he should fight on behalf of his kin and be feared, and that he should be security on behalf of the kin and be accepted.<sup>4</sup>

#### IV. THE GRADE OF KINDRED TO THE FOURTH DEGREE OF DESCENT.

The Denbigh Extent has made us familiar with the group of descendants down to great-grandchildren,

<sup>1</sup> *W.L.* XIII. ii. 162.

<sup>3</sup> *W.L.* XIII. ii. 162.

<sup>2</sup> *D.C.* II. viii. 68, and *G.C.*

<sup>4</sup> *Id.*



or the fourth degree of descent, holding together as a tribal unit of occupation under the name of the *wel*, or *gwely*, of the common ancestor.

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And the Denbigh Extent also supplied the statement that inheritance was allowed no further than to the fourth degree. If there were no kindred within that limit the lord took the inheritance by escheat.

Grade of kindred to the fourth degree.

Now, there is a passage in the Venedotian Code, headed 'The Law of Brothers for Land,' repeated in substance by the other Codes and also in other legal treatises, to the following effect :—

Thus, brothers are to share land between them : four erwys to every *tyddyn* (homestead). Bleddyn, son of Cynvyn, altered it to twelve erwys to the *uchelwr* and eight to the *aillt*, and four to the *godaog* ; yet, nevertheless, it is most usual that four erwys be in the *tyddyn*.

Applied to land, in the Venedotian Code.

[Here follows the measure of the erw.]

If there be no buildings on the land, the youngest son is to divide all the patrimony (*trwy y tat*), and the eldest is to choose, and each in seniority choose unto the youngest.

If there be buildings the youngest brother but one is to divide the *tyddyns*, for in that case he is the meter : and the youngest to have his choice of the *tyddyns* : and after that he is to divide all the patrimony : and by seniority they are to choose unto the youngest : and that division is to continue during the lives of the brothers.

This refers to the division among brothers ; but the family holding was not broken up by it, because the division was not final. The sons of the brothers did not claim *per stirpes*. They were first cousins, and had the right to claim an equality of shares *per capita*.

Division among brothers, and again among cousins *per capita*.

And after the brothers are dead, the first cousins are to equalise if they will it : and thus they are to do : the heir of the youngest brother is to equalise, and the heir of the eldest brother is to choose, and so by seniority unto the youngest : and that distribution is to continue between them during their lives.

## CHAP. III.

Final  
division  
among  
second  
cousins  
*per capita.*

This refers to the equalisation of the shares of the grandchildren who are first cousins. But still the family holding is not broken up. Yet another division is provided for, to take place, when, presumably, all the grandchildren are dead. Then the great-grandchildren or second cousins finally divide equally *per capita*.

And if second cousins should dislike the distribution which took place between their parents, they also may co-equate in the same manner as the first cousins: and after that division no one is either to distribute or to co-equate. *Tir gwelyawc* is to be treated as we have above stated.<sup>1</sup>

So also in  
the other  
Codes.

In the Dimetian Code the same rules of division are stated as follows:—

When brothers share their patrimony between them, the youngest is to have the principal *tyddyn*, and all the buildings of his father, and eight *erws* of land, his boiler, his fuel hatchet, and his coulter, because a father cannot give those three to any but the youngest son, and though they should be pledged they never become forfeited. Then let every brother take a homestead (*eissydyn*) with eight *erws* of land, and the youngest son is to share, and they are to choose in succession from the eldest to the youngest.

Three times shall the same patrimony be shared between three grades of a kindred, first between brothers, the second time between cousins, the third time between second cousins; after that there is no propiate share of land.

After there shall have been a sharing of land acquiesced in by co-inheritors, no one of them has a claim on the share of the other, he having issue, except for a sub-share *when the time for that shall arrive*. Yet whosoever shall not have any issue of his body, *his co-inheritors, within the three degrees of kin from the stock are to be his heirs*.<sup>2</sup>

Now, without inquiring at present whether the description of family rights contained in these pas-

<sup>1</sup> V.C. II. xii. *Tir gwelyawc*  
= land of *welcs* or *gwelycs*.

<sup>2</sup> D.C. II. xxiii. 1-3 and 19.

sages was primarily applicable to actual ownership by a family of particular land in the modern sense, or whether it applied rather to the tribesmen's shares or rights of occupation, grazing, and co-tillage in the land of the tribe such as belonged to the *weles* of the Denbigh Survey, there must surely be a close connection between these *weles* or *gwelys* and the *tir gwelyawc* of these passages.

They describe the internal rights of a family holding of whatever kind it might be. And certainly they seem to describe exactly what is necessary to explain the care which is taken in the Survey to keep up the memory of the successive divisions of the original *wel*. In the case of the original *wel* of Lauwarghe ap Kendalyk, there is, so to speak, the external undivided unity preserved, but there is also recognised the family division of the *wel* of a presumably dead ancestor into the several *weles* of his sons. And, further, the division of these into the *weles* or *gavells* of their sons, and so on. And if we ask why the original *wel* remains externally undivided all the time till the family has grown into a community of a score or two of descendants, this passage from the Codes clearly seems to explain the reason. So long as any one of the sons were alive there was to be no internal or family division among grandsons; and until all the sons and grandsons had died no final division was to take place among great-grandchildren. And, therefore, the original *wel* remains the external unit, till the division between great-grandsons has been effected.

This explains the *weles* of the surveys embracing great-grandsons.

The *wel* holds together till the final division of rights *per capita* takes place.

That the *wel* occupied the homesteads, with land round them, in *quasi* ownership in severalty

CHAP. III. —*i.e.* in the exclusive occupation of the several families—and also held undivided shares in the pasture and waste of the district in common, along with other weles, does not necessarily prevent the term *tir gwelyawc* from embracing the whole.

Be this as it may, for the present we may conclude that, in the case both of particular ownership and tribal occupation of land, the limit of kindred to the fourth degree of descent was an important practical limit of family or tribal rights.

The same grade of kindred applied to strangers who intermarry with tribes-women.

It has already been incidentally mentioned that the rules regulating the attainment of tribal rights by the stranger in blood bring us again to the same limit or grade of kinship. The descendant of the stranger in blood, whose entrance into tribal rights has been hastened by repeated intermarriages, becomes a *priodawr* and the founder of a new stock or kindred in the fourth degree of descent.

Here, then, is an important line or limit marking a distinctive grade of kinship, and inclosing, as it were, a distinct group of kinsmen embracing great-grandchildren or second cousins.

It was the limit of certain responsibilities.

For what other purposes did it exist?

There were three distinct responsibilities which were confined within this special grade of kinship—*i.e.* they were not extended to the wider kindred.

Three things which are not to be done by any further of kin than a second cousin :—(1) To pay *saraad* with such as shall have nothing of their own to pay; (2) To pay cattle without surety with the son of an alltud by a Cymraes beyond the third kin; (3) To mutually uphold and keep each other's share with property and oath by those beyond second cousins, for [land] is not to be shared further.<sup>1</sup>

<sup>1</sup> *W.L.* XIV. xxi. 21, and see *V.C.* II. xxxi. 10.

Now, what were these three things ?

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*First.* The *saraad* was the payment for insult or injury short of homicide. Kinsmen as far as second cousins had joint responsibility to the injured person for the crimes of their kinsman, and no kinsman beyond this grade was responsible unless the crime amounted to homicide.<sup>1</sup>

Payment  
of *saraad*.

*Secondly.* Kinsmen within this grade were responsible for the marriage of daughters.<sup>2</sup> As a rule, the daughter did not inherit family land with her brothers, but she was entitled to her *gwaddol*, or marriage portion,<sup>3</sup> which she took with her on marriage, and took back again in case she separated from her husband within seven years. After that, if the marriage continued, the husband and wife were jointly entitled to the combined chattels of both.<sup>4</sup> But the kinsmen's duty to her did not stop here.

Marrying  
of daugh-  
ters.

She was entitled to be married to a free tribesman, so that her sons might have full tribal rights.

But if this responsible family group gave the daughter away to a non-tribesman, who was not a member of a family or kindred, so that her sons could not receive inheritance in tribal rights from their father, then they had not fulfilled their responsibility to her.

The sons could in such a case have no inheritance from their father, and, therefore, tribal law gave them

<sup>1</sup> *V.C.* III. i. and *G.C.* II. viii.

<sup>2</sup> So in the tale, 'Killwch and Olwen,' *Red Book of Hergest* (1887 ed.), i. p. 119; Guest, p. 234. When Yspaddaden Penkawr is asked to give his daughter in marriage, he answered, 'Her four

great-grandmothers and her four great-grandsires are yet alive; it is needful that I take counsel of them.'

<sup>3</sup> One half of a brother's share in chattels, *V.C.* II. i. 64.

<sup>4</sup> *D.C.* II. xviii. 26.

## CHAP. III.

Right of  
their  
sons by  
maternity  
in some  
cases.

an inheritance by right of maternity in the family rights of the group who had given their mother away to a stranger.<sup>1</sup> And, further, as the sons would have no kinsmen on their father's side to be responsible for them, tribal law threw the responsibility on the mother's kindred. They became responsible for the *saraad* of their kinswoman's sons in case they committed crime. This was called 'payment of cattle without surety,' because (as explained in the Venedotian Code) no bond of suretyship was necessary, and 'with cattle every payment formerly was made.'<sup>2</sup>

The *third* point refers to the final division of *tir gwelyawc* among second cousins. After this there was no further joint occupation, but only what may be described as joint warranty of their common title in case it was disputed.

In all three cases the limit of responsibility was that of the fourth degree of descent—the great-grandsons of a common ancestor—and there was no liability beyond it.

V. THE GRADE OF KINDRED TO THE SEVENTH AND  
NINTH DEGREES.

Middle  
grade to  
seventh  
degree of  
descent.

Passing now from the definite grade of kindred confined to the fourth degree or second cousins, it is at first sight more difficult to comprehend exactly the meaning of the middle grade of kindred—*i. e.* the grade extending to the seventh degree of descent, or fifth cousins, which was the grade primarily re-

<sup>1</sup> *V.C.* II. i. 59.

<sup>2</sup> *V.C.* II. xxxi. 10, and see  
II. i. 61, and *D.C.* II. xxiii. 36,

and *W.L.* IV. i. 32, and *X.*  
vii. 8.

sponsible for the crimes of kinsmen as regards CHAP. III.  
*homicide.*

There is some confusion in the Codes in the method of counting degrees of relationship and in the statements of the exact degree of kinship to be included in this middle grade; but there seems to be reason in the inference that the limit of the seventh degree of descent in the case of responsibility for homicide was based upon the principle that the greater crime involving heavier payments necessitated a wider area of responsibility.

Primarily liable for *galanas* for homicide.

But the full responsibility of the kindred for the *galanas*, or payment for homicide, did not end with kinsmen within the seventh degree of descent.

In the Venedotian Code there are two versions as to the payment of *galanas*.

The first<sup>1</sup> makes the amount fall in thirds. One-third fell on the murderer and his father and mother, if living; two-thirds fell on the kindred. Of the first third the murderer and his children were to pay two parts, and his father and mother the other part—the father paying twice as much as the mother.

How the *galanas* shared among the kinsmen.

The kindred on whom the other two-thirds fell was defined as 'from maternity to maternity unto the seventh descent.'

This exhausts the *galanas*, but there is still the further provision of the 'spear penny,' in aid of the murderer, in case of his default in paying his share. The deficiency in this case was to be gathered from the kindred beyond the seventh descent, or fifth

Kindred to the ninth degree liable for 'spear penny' in aid of the murderer.

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<sup>1</sup> V.C. III. i. 16.



CHAP. III.        cousins. And thus, according to the Venedotian Code, it was to be obtained :—

The murderer is to take a servant of the lord, carrying with him a relic, and wherever he shall meet with a person beyond the seventh degree of kindred, let such person take his oath that he is not descended from any of the four kindreds from which the other is descended, and unless he take that oath, let him pay a spear penny, and if he take the oath he is to be exempted.<sup>1</sup>

The other Venedotian version may be summarised thus :—

The first third [of the *galanas*] falls on the murderer, and the mother and father and brothers and sisters with him, for those persons would receive with him a third of the *galanas* if paid to them, therefore let them pay so with him . . . (one-third of it on the mother and father, one-third on brothers and sisters, and one-third on the murderer, . . . males paying two parts and females one).

The remaining two-thirds fall on the kindred (two parts of it on the kindred of the father and one part on the kindred of the mother).

The kindred for this purpose is confined within the seventh man thus :—

- |                      |                |
|----------------------|----------------|
| 1. Brother           | = braut.       |
| 2. 1st cousin        | = keuenderu.   |
| 3. 2nd cousin        | = keuerderu.   |
| 4. 3rd cousin        | = keyuyn.      |
| 5. 4th cousin        | = gorcheyuen.  |
| 6. 5th cousin        | = gorchau.     |
| 7. Son of 5th cousin | = mab gorchau. |

And then it continues :—

If the murderer have nothing to pay with, it is right to give him a spear penny to assist him, and that shall be paid to him from the seventh man onwards: those seven men are brother, first cousin, second cousin, third cousin, fourth cousin, fifth cousin, and a kinsman, son of a fifth cousin,<sup>2</sup> and *since relationship can be no further counted, let them beyond that pay to him a spear penny.* And the manner he shall collect a spear penny from the men he may find of his kindred, when he may not know how to

<sup>1</sup> V.C. III. i. 18.

<sup>2</sup> In the case of the son of the fifth cousin, 'the father pays the

*galanas* for his son, and the son does not,' V.C. III. i. 20.

trace his relationship to them, is to take a relic he may credit, and when he shall meet with one of those men, let him take his oath that he does not originate from his kindred, or pay him a spear penny.<sup>1</sup> CHAP. III.

There is here the same confusion in the description of the fifth cousin or seventh in descent—*i.e.* the great-grandson's great-grandson; but one thing is clear: *there are men of the kindred beyond what we have called the middle grade of kinship*, and these are to contribute the spear penny up to the ninth degree in descent—otherwise who are the remoter kindred by whom the spear penny is to be paid?

#### VI. THE REASON OF THE THREE GRADES OF KINSHIP.

The importance of the recognition in the kindred of the three grades of kinship makes it worth while to attempt to get a glimpse, at least, of the circumstances or facts of human nature out of which it arose. So remarkable a feature in the structure of tribal society must surely have had a rational and natural basis.

Natural basis of the three grades of kinship.

Without travelling outside the knowledge derived from the Welsh laws, there are indications that it had a connection with the *hearth*.

There were two tribal chieftainships within the *enedl*, or kindred—viz. that of the *pencenedl* and that of the *penteulu*. Under each chief of kindred were many chiefs of households.

The hearth (*aelwyd* or *ayhuyt*<sup>2</sup>) was the centre of the house, and it was sometimes metaphorically used for the household.

The hearth and the mark of the kindred upon it.

Three hearths (*aelwyd*) that are to make satisfaction on account of such as shall not be under fealty to the lord—that of the father, of an elder brother, and of a father-in-law.<sup>3</sup>

<sup>1</sup> V.C. III. i. 17.

<sup>2</sup> V.C. II. xiii. 4.

<sup>3</sup> W.L. XIII. ii. 132.

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The right of *daden-hudd*, or to the uncovering of the parental hearth.

The hearth, moreover, was the symbol of family ownership and inheritance. The right of the son on succession was to uncover the hearth of his father or ancestor. The legal term for the recovery by an ejected son of his patrimony was *dadenhudd*, or the uncovering again of the parental hearth. The term was a graphic one. The fire-back-stone, set up against the central pillar of the hut supporting the roof (*pentanvaen* = head-fire-stone), was a memorial or witness of land and homestead (*tir a thyle*), because it bore the *mark of the kindred* upon it.<sup>1</sup>

There are three dead testimonies concerning land: (1) The witness of heirs as far as great-grandchildren (*gorwyron*), or beyond, is credited in court as to what they heard from their ancestors. . . . (2) Elders of country and kindred (*gwlad a chenedl*) as to what they know of kin and descent; (3) The *fire-back-stone* of the plaintiff's father, or of his grandfather, or of his great-grandfather, or others of his kindred. . . .<sup>2</sup>

The significance of the covering and uncovering of the hearth.

And the covering and uncovering of the fire had and has still a picturesque significance.<sup>3</sup>

Whether the fire were of wood or turf, the hearth was swept out every night. The next thing was to single out one particular glowing ember—the *seed of fire*—which was carefully restored to the hearth and covered up with the remaining ashes for the night. This was the nightly covering of the fire. The morning process was to uncover the 'seed of fire,' to sweep out the ashes under which it was hid, and then deftly to place back the live ember on the hearth, piling over it the fuel for the new day's fire. This was the uncovering of the fire, which thus from year end to year end might never go out. Anyone who has seen the process performed

<sup>1</sup> *W.L.* XIII. ii. 99.    <sup>2</sup> *W.L.* XIII. ii. 227.    <sup>3</sup> *V.C.* II. i. 31.

on a Celtic hearth will understand the natural transition in the mind of the Welsh poet, Henry Vaughan, in his lines on 'Sleep,' from the high-flown metaphor—

The pious soul by night  
Is like a clouded star. . . .

to the more homely one—

Though sleep, *like ashes*, hide  
My lamp and life. . . .

and see at once the symbolic significance as well of the *dadenudd* as of the *curfew*.

The suggestions of folk-lore might lead us further to recognise important religious superstitions connected with the hearth. But even without this the picture of the son, or grandson, or great-grandson,<sup>1</sup> returning perhaps from exile to claim the paternal homestead by uncovering again the ancestral hearth, is graphic and solemn enough to emphasise for us the importance of the Cymric hearth as, in a very literal sense, the *focus* of the rights of kindred.

The  
hearth  
the  
'focus'  
of the  
rights of  
kindred.

There is significance also in the bar to the realisation of the exile's rights to the full recovery of his patrimony, resulting from the existence on the land where such was the case of 'occupiers who had grown into *priodorion*,' and founded a family hearth by occupation for four generations. In that case the returning exile could not oust the actual occupant. The fire-back-stone of the new occupant's family had

<sup>1</sup> *W.L.* VII. i. 26. 'A person is not to claim *dadenudd*, except by the hearth he himself shall uncover, or his father before him. A person is not to claim land by *dadenudd* because his grand-

father or his great-grandfather shall have been on the land, if he do not mind to claim [as in that case he should] by kin and descent.

CHAP. III. acquired the mark of a kindred upon it, and the two claimants must therefore divide the land between them.<sup>1</sup>

Returning, then, to the consideration of the three grades of kindred from the point of view of the family hearth, the first two had obviously a foundation in the nature of things, inasmuch as they were bounded at one end by the reach of the actual sight and at the other end by the direct memory of a single person.

The ancestor may live to see great-grand sons, and remember his own great-grand-father.

The eldest living ancestor, as chief of the household occupying the principal homestead or *tyddyn*, and seated by the ancestral hearth, might well live to see growing up around it a family group extending to great-grandchildren.

Memory and sight may well cover seven generations,

On the other hand, looking backwards to his own childhood, he might well recollect his own great-grandfather sitting as head of the household at the same hearth, just as his great-grandchildren would some day hereafter remember him. Thus the extreme natural reach of the knowledge of the head of the household might cover seven generations. If during this period the purity of the family blood had been duly preserved, the kindred within these natural limits would be a perfect kindred.

and tradition go back two more.

Finally, if family tradition went back two stages farther than actual memory, then it would embrace the larger kindred to the ninth degree of descent. And as, in all probability, amongst the various household hearths there would always be present and conspicuous that of the head of the kindred, the patriarch under whose chieftainship the groups of

<sup>1</sup> V.C. II. xiv. 2.

lesser kindreds were united into the larger kindred, tradition thus backed by outward and visible signs would, in the course of ages, easily invest such tribal rules with the force and strength of customary law.<sup>1</sup> CHAP. III.

That rules and grades of kinship thus ingrained in the structure of tribal life should be applied as they arose to other matters, such as the attainment by strangers in blood of the privilege of kinship or the acquirement of proprietary rights in land, and finally that the same rules should mould the form of land ownership, when at last attained, into a family holding by the kindred within the fourth degree—all this was natural enough. And when we realise how customary law in these further matters became thus, in the same way, formed and fixed by the force of constant repetition, backed by household and tribal tradition, we begin to understand the tenacity with which the tribal system everywhere was able to maintain itself through centuries and even thousands of years. Force of tribal custom.

The tribal system of blood-relationship never grew old. It was always forging new links in an endless chain, and the links of kindred always overlapped one another.

Were Welsh tribal law historically isolated and alone, the account thus given of the structure of The hearth connected

<sup>1</sup> *Giraldus Cambrensis* mentions that the Welsh knew the names of their ancestors to the sixth or seventh degree, and sometimes further. Mr. A. N. Palmer has referred me to the fact that as late as the time of Norden's survey (A.D. 1620) of Abenbury, a

township adjoining Wrexham, a gentleman of estate gave his name as 'Humfridus ap Robert ap Will'm ap Rob't ap David ap Griffith ap Robert.' In this case seven generations were represented in one man's name.

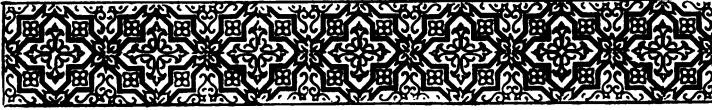
## CHAP. III.

with  
religious  
supersti-  
tions and  
the wor-  
ship of  
ancestors.

tribal society and of the grades of kinship might perhaps be accepted as sufficient in itself, and the hints given by folklore of still deeper religious and superstitious foundations for the sacredness of the hearth and the sacredness of kinship might perhaps be passed by unheeded.

But when the comparative method forces upon us the fact that in other tribal systems the hearth is surrounded with sacredness as the centre of the worship of ancestors, and that connected with that worship there were found in various tribal systems strangely similar grades of kinship, to shut our eyes to this wider view would be wilful blindness to facts which may throw back, even upon the Welsh tribal system, an important side-light.

When it is considered how large a part tribal religions have played in history by giving to tribal societies the tough tenacity which has enabled them to live through so many ages and to make and maintain such conquests as they have done—conspicuously in the case of the Jews and the Arabs—we may be thankful even to folklore for reminding us that the ties of Cymric blood relationship may have had religious sanctions long ago obscured, if not altogether obliterated by Christian and ecclesiastical influences.



## CHAPTER IV.

### *THE STRUCTURE OF TRIBAL SOCIETY*—(continued).

#### I. THE RELATION OF THE GRADES OF KINDRED TO THE OCCUPATION OF LAND.

THE foregoing considerations lead to the recognition of the extreme antiquity of the grades of kinship. CHAP. IV.  
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Rooted in the nature of things and moulded by the necessities and circumstances of tribal life, they in their turn seem to have controlled and forced into their mould any new elements which might enter from time to time within the range of tribal life and require adjustment to it. The  
grades of  
kinship  
ancient.

One of these new elements was undoubtedly encountered, earlier or later, in connection with occupation and ownership of land.

The passage from nomad life to settled occupation involved the absorption, so to speak, of the new element into the tribal system.

It is not easy to attain a clear idea of how the problem as to land was solved. How they  
affected  
the tribal  
relation  
to land.

It is easy enough to assume that whatever of land ownership grew up in the tribe was tribal ownership. But this, if strictly true, would carry us



CHAP. IV. but a very little way into a correct understanding of the relation of the tribesmen to land.

It will not do to bring into the question the modern democratic view of a society in which equality of rights and shares settled every question. Such an idea was foreign to the tribal system.

Careful consideration of such facts as turn up incidentally in the surveys and Codes affords the only chance that a true understanding can be reached, and, after all, survivals of apparently conflicting principles may suggest that there is a misunderstanding somewhere needing further light to dispel it.

In the first place we must try to get behind the political or juridical arrangements, the cantrefs and the cymwds with their so-called manors in which representatives and officers of the chieftain maintained a kind of lordship approaching to the territorial and manorial type.

The kindreds to the ninth and fourth degree

Recognising the existence of this element and its importance and possible antiquity as belonging to the question of chieftainship (to be hereafter considered), and confining attention to the strictly tribal occupation of land, we have first to recognise the relation to land of both the greater kindred to the ninth degree and the lesser kindred to the fourth degree of descent.

The kindred to the ninth degree acknowledging a common ancestry and organised into a social or political unit under its chief of kindred, its representative, and its seven elders, was a clearly defined and separate group.

both related to

Within each of these greater groups of kindred were the lesser groups of kindred to the fourth

degree of descent, embracing great-grandchildren or second cousins, each group forming a separate *wele* or *progenies* under the name of the great-grandfather, whether dead or alive, until the final division among second cousins when all the sons and the grandsons should be dead, and in the meantime divided into sub-*weles* or gavells, as the case might be, under their several heads of households or eldest living ancestor.

It is these lesser groups or *weles* that the Denbigh Extent represents as the tribal units of land occupation.

Were each of these *weles* the sole occupants of the district in which their members lived and in which their cattle were pastured, the head of the *wele* might be regarded as the landowner of the district, and a ring fence might be thrown round the land occupied by him and his *wele*. He would be the *tiriawg* or landed person in whom was vested the tribal proprietorship of the land occupied by the numerous members of his *wele*.

The head of a *wele* a *tiriawg* or landed person.

The fact that he and his *wele* were only joint participants with other *weles* in the tribal rights of the district in undivided shares (as in the case of Lauwarghe ap Kendalyk) ought not to blind our eyes to his position as a *landed* proprietor in the sense that in him were vested the tribal rights of his *wele*, so far as regards land occupation.

Externally viewed, he might well be regarded as *proprietor* of the *tyddyns* or homesteads occupied in severalty by himself and his descendants along with their crofts and cattle yards, and, besides these, of undivided and extensive rights of grazing jointly with other *weles*. When he, the original head of the

CHAP. IV. *wele*, was dead, his sons would be the proprietors of the occupation rights of the same original *wele*, and when the sons were dead the grandsons would succeed them in the proprietorship.

Thus in the Denbigh Extent *Tebrith* was occupied by the *wele* of 'the grandsons of Pythle,' and so, too, the *priodarii* holding the original *wele* of Rand' ap Asser were grandsons, and the *wele* was called by the surveyors '*wele wyrion Rand*.'

The head  
of a *wele*  
an  
*uchelwr*  
or *breyr*.

Thus whoever was the head of the *wele* was a landed person and also a chief of household. And by virtue of this double position his so-called 'privilege' was that of an *uchelwr* or *breyr*, and in South Wales he was as such a judge in the court of the *cymwd* or *cantref*.

Every landed person (*tiriawg*) being a chief of household (*penteulu*) is a judge in South Wales.<sup>1</sup>

And again :

A *breyr* is an innate landed person (*tiriawg*) who is a chief of household (*penteulu*) with privilege of a court of justice.<sup>2</sup>

The *uchelwr* or *breyr*, sometimes called a *gwrda*, was a man of responsibility, bound to afford protection and to secure justice out of court as well as in it.

If a man take a woman clandestinely and bring her to the house of an *uchelwr* to sleep with her, and the *gwrda* do not take security for her *amobr*, let him pay it himself.<sup>3</sup>

It seems to be clear, then, that the *uchelwr* or *breyr* was a 'landed' person and a chief of household, and privileged in respect of his position as

<sup>1</sup> *W.L.* XIII. ii. 248.

<sup>2</sup> *W.L.* XIII. ii. 218.

<sup>3</sup> *V.C.* II. i. 29.

such. Every chief of kindred and every chief of a *wele* was thus in the sense above mentioned a landed and privileged person, with certain land occupied by himself and his family in severalty in *tyddyns* and crofts as well as with large grazing rights over sometimes several and distant districts.

At the same time, extensive rights of grazing implied wealth in the shape of herds of cattle. The possession of numerous oxen implied the lion's share in the produce of co-aration. All this went with his being the landed head of his *wele*, and made him a powerful man. And yet, at the same time, his land-ownership, such as it was, could not be an absolute ownership. It was subject to the rules of '*tir gueliawc*.'

To take an actual case, it would seem that under these rules Lauwarghe ap Kendalyk was during his life the only landed person in his *wele*. In him its rights as to land were vested.

He was the *tiriawg* or landed head and *uchelwr* of the *wele*, and the only one. All his descendants, members of the *wele*, were, as to the land, in a subordinate position, with *cyvarwys* or rights of maintenance only, which rights of maintenance, however, implied rights of grazing cattle in the common herd and co-aration with fellow tribesmen.

The young tribesmen of Lauwarghe's *wele* who on coming of age during his lifetime became *innate boneddigs* did not, however, become joint tenants with Lauwarghe, whether sons, grandsons, or great-grandsons. Their tribal rights were, not to a joint share in the land, but to that maintenance which was the common portion of every kinsman. They

The other members of the *wele* were not joint tenants, or 'landed' persons, but had only rights of maintenance.

CHAP. IV. claimed this maintenance, along with their kinsmen,<sup>1</sup> 'by kin and descent,' as members of the kindred *in the lifetime of their fathers*, and the only doubt seems to be whether they claimed it from the head of the lesser or the greater kindred—whether from Lauwarghe ap Kendalyk as head of the *wele* in which they were born, or from the chief of the greater kindred to the ninth degree, or from the territorial lord of the district.

The innate *boneddig* claimed his maintenance from the kindred by 'kin and descent,' and not from his father.

Every *innate boneddig* on coming of age had, as we have seen, to become the *man* of a *lord* (*argluyd*) as well as *man* and *kin* to the chief of kindred. Till he was 14 his father was his lord (*argluyd*),<sup>2</sup> and maintained him at his own platter, but after that age his father was his lord no longer, and the lord (*argluyd*) whose *man* he had become had to give him his maintenance. If Lauwarghe ap Kendalyk was an *uchelwr* it seems probable that he may have had cast upon him as head of the *wele*, and *argluyd* of his *man*, the obligation of providing out of his tribal herds the necessary cattle for his maintenance as well as the *tyddyn* and the usufruct of the 'five free erwys' which made up his *cyvarwys*.

Be this as it may, the new tribesman claimed his maintenance as a member of the kindred, 'by kin and descent,' and not by inheritance from his father.

There is a mysterious meaning hidden apparently in the word *tref*, which would help to clear our vision if it could be itself made transparent.

The phrase for patrimony is *tref y tat*, suggesting that the son got it from his father's property

<sup>1</sup> D.C. II. viii. 66.

<sup>2</sup> V.C. II. xxviii. 3-5.

and not from that of the kindred. The word for kin is *car*, and the use of the word *cartref* in the following passage seems to imply that what the new tribesman got as his *cyvarwys* came from the kindred. CHAP. IV.

Three things without which there cannot be a home: a separate *cartref*, privilege of country and kindred, and *cyvarwys* secured by social compact (*cymmrawd*).<sup>1</sup>

All these three things the tribesman got by virtue of his membership in the social organism of the kindred and not by inheritance from his father.

He ascends to his father's privilege as a landed person on his father's death.

But over and above these things that belonged to every tribesman as an *innate boneddig* he had a prospective right of possible succession to his father's or his grandfather's position of privilege as a landed person and the chief of his *wel*. When he attained to this it was not by 'kin and descent' from the kindred. In the words of the Venedotian Code he had to 'ascend' to it, and he might live and die without ever attaining it. The passage already quoted from the Venedotian Code, which states that the son at 14 who is an *innate boneddig* has no privilege except his descent, as 'he ascends not to the privilege of his father until his father's death,' states further, 'and no one is a *marchog* [*i.e.* a horseman or knight] until he shall ascend.'<sup>2</sup>

What is the meaning of this addition? It gives us incidentally another mark of the position of the *uchelwr* or *breyr*, distinguishing him from the subordinate tribesmen of his *wel*. His military dignity when the tribesmen go to battle is

The *uchelwr* is a horseman; the *innate boneddig* only a foot-soldier.

<sup>1</sup> W.L. XIII. ii. 220.

<sup>2</sup> V.C. II. xxviii. 9.



CHAP. IV. marked by his fighting on horseback, whilst the subordinate tribesmen mostly fight on foot.

Giraldus Cambrensis describes the *nobiliores* as riding to battle on horseback, whilst the greater part of the people go to battle on foot.<sup>1</sup>

The *nobiliores* could hardly be other than the *uchelwrs* and *breyrs*, who are described in the Venedotian Code as *horsemen*, just as Cæsar describes the upper class of tribesmen in Gaul as *equites*.

So that it becomes clear, on the one hand, that the *innate boneddig* during the lifetime of the common ancestor of the *wel* to which he belonged remained in a subordinate position with rights of maintenance only, claimed 'by kin and descent,' as a member of the kindred. On the other hand, his succession to the position or property of his father by inheritance he could claim only by *dadenhudd*—*i.e.* by uncovering the family hearth and not by kin and descent.<sup>2</sup>

## II. THE PROPERTY OF THE INDIVIDUAL TRIBESMAN UNDER THE CYMRIC TRIBAL SYSTEM.

In trying to realise a condition of things quite alien from anything within the experience of modern life it is always needful to guard against misconceptions arising from the ignorance of some material fact, perhaps too common to be mentioned, and only to be known by accident or inference.

An examination of the evidence of the Extents and the Codes has apparently shown that, setting

<sup>1</sup> *Descriptio Kambriæ*, I. cviii. | sued by kin and descent.' *Venedotian Code*, II. xiii. 2.

<sup>2</sup> 'A *dadenhudd* is not to be

aside the possible introduction into the tribe from outside of ideas of private property in land which hardly belong to the tribal system, sufficient of purely tribal arrangements remained at the time of the Extents and the Codes to enable a fair judgment to be formed of the character and structure of tribal society and its connection with the occupation of land.

CHAP. IV.

So far as relates to the tribal occupation of land, the main facts elicited by the foregoing inquiry seem to be that the bundle of rights which approached most nearly to ownership were vested in the chiefs of kindreds and the heads of the family groups called *weles*, whilst the common herd of tribesmen were in the subordinate condition of possessing only the *cyvarwys* or right of maintenance.

Comparison with other tribal systems.

The importance of this conclusion lies in the fact that it gives us a valuable economic point of comparison with other tribal systems, proving that the Cymric tribal system, in its primitive form, belonged to an early stage of economic development.

It can hardly be doubted that the Welsh *weles* resemble in their structure much more closely the 'patriarchal family' than what is known as the 'joint family' with its joint ownership under a chief who is only *primus inter pares*.

Cymric *weles* most resemble the patriarchal family with the *patria potestas*.

It seems to belong to the more archaic of the two systems.

Now, it has always been one of the mysteries even of the Roman *patria potestas* how the individuals under it, including all unemancipated sons, grandsons, and great-grandsons and their wives, were provided for.



## CHAP. IV.

Maintenance under the *patria potestas*. The *peculium* of its subordinate members.

The *peculium* of the Cymric *innate boneddig*.

Sir Henry Maine, in his lectures on Ancient Law many years ago, suggested that the representative ownership of the head of the *patria potestas* 'must have been co-extensive with a liability to provide for all the members of the brotherhood out of the common fund.'<sup>1</sup> If in the case of slaves under the *patria potestas* there grew up by degrees the recognition of the *peculium*, how much more should not something like private property have become recognised in the sons and their descendants!

It is worth while to examine further, in the light of this suggestion, into the question of the *da* or chattels of the individual tribesmen in Wales.

The fact that the payment of *galanas* was distributed amongst the kindred in stated proportions shows that they had individual property, probably mostly in cattle, wherewith to make payment.

The fact that in the Denbigh Extent the *tunc* payable by the Wele of Lauwarghe ap Kendalyk was distributed among the sub-*weles* and gavells composing it points in the same direction.

The fact that on the marriage of a daughter half a brother's share of the chattels was given with her *guaddol* confirms the same thing.

Let us follow these chattels given with the wife as her *guaddol*, and see in what it consisted.

If a man take a wife by gift of kindred and leave her before the end of seven years, let him pay her *agweddi* to her.<sup>2</sup>

... If she be left after the end of seven years, let there be an equal sharing between them, unless the privilege of the husband entitle him to more.

<sup>1</sup> *Ancient Laws*, p. 145.

<sup>2</sup> That is, return to her the *agweddi* paid by her father to her

husband on consummation of her marriage. *Dimetian Code*, II. viii. 78.

If they be separated by death everything is to be equally shared between them.<sup>1</sup> CHAP. IV.

In the Venedotian Code the property to be divided is defined as '*everything belonging to them.*'<sup>2</sup>

The wife is to divide and the husband is to choose of the things which the law shall not share between them.

Certain things were specially named as to be given to the husband and certain other things to the wife. Division of goods between husband and wife.

The swine to the husband and the sheep to the wife, [or] if there be only one kind they are to be shared.

If there be sheep and goats, the sheep to the husband and the goats to the wife. . . .

Of the children, two shares to the father and one to the mother: the oldest and youngest to the father and the middlemost to the mother.

The household furniture is to be thus shared.

All the milking vessels except one pail go to the wife.

All the dishes except one dish go to the wife.

The wife is to have the car and the yoke to convey her furniture from the house.

The husband is to have all the drinking vessels.

The husband the riddle, the wife the small sieve.

The husband the upper stone of the quern, the wife the lower.

The clothes that are over them to the wife; the clothes that are under them to the husband . . .

To the husband the kettle, the bed coverlet, the bolster of the dormitory, the coulter, the fuel axe, the auger, the settle, and all the hooks save one.

To the wife the pan, the trivet, the broad axe, the hedge bill, the ploughshare, all the flax, the linseed, the wool, the house bag with its contents except gold and silver (which are to be shared).

If there be webs, they are to be shared.

The yarn balls to the children (if any); if none, then shared.

The husband is to have the barn and all the corn aboveground and underground.

The husband the poultry and one of the cats, the rest to the wife.

The provisions are thus to be shared:

To the wife the meat in the brine and the cheese in the brine; and after they are hung up to the husband.

<sup>1</sup> *Gwentian Code*, II. xxix.

<sup>2</sup> *Venedotian Code*, II. i. 1-6.

## CHAP. IV.

To the wife the vessels of butter in cut, the meat in cut, and the cheese in cut.

To the wife as much of the meal as she can carry between her arms and knees from the storeroom into the house.<sup>1</sup>

That this description of the sharing belongs to the ordinary married tribesman seems to be clear, as the statement goes on to say :

If the husband be privileged, let him show his privilege before the sharing, and after he shall have obtained his privilege let there be a sharing as we have said above.

This description of the chattels of husband and wife is graphic evidence of individual property in chattels on the part of the ordinary tribesman who has no privilege, *i.e. is not an uchelwr*, or a landed person.

As there is no mention of the cattle which presumably were the main part of the *da* of the tribesman and of the *guaddol* of the wife, they were presumably equally divided. The mention of the ploughshare and omission of mention of the oxen wherewith the five free erws of the husband's *cyvarwys* must have been ploughed, and with which he joined with his fellows in coaration, confirm this conclusion.

The  
*innate*  
*boneddig*  
is a dairy  
farmer.

But whatever may have been the rights in these respects of husband and wife, it is clear that the household of the married tribesman was that of a little dairy farmer with separate homestead, chiefly engaged in making butter and cheese ; but with a car and yoke of oxen for carrying and ploughing, with corn crops growing on his five free erws, as well as corn in the bin which, for household use, was

<sup>1</sup> *Venedotian Code*, II. i.

ground by the quern, or at the chieftain's mill, into flour. CHAP. IV.

And thus his maintenance was not provided by his sharing in a common meal, or receiving doles in money or in kind from the common purse or produce of the kindred, but the result of his own labour and use of the cattle and *cyvarwys* which was received as his tribesman's right on his coming of age and assuming a tribesman's responsibilities.

It would seem, therefore, that his *da* and his *cyvarwys* were the nest-egg, as it were, of his *peculium*, and that he might become rich or poor by his good fortune and his thrift or the want of them. His *cyvarwys* the nest egg of his *peculium*.

Be this as it may, the lesson to be learned is, no doubt, that the possession of a *peculium* of private property in cattle and chattels was not inconsistent with the Welsh tribal system even in the archaic stage of the 'patriarchal family' or *gwely*. The *peculium* not inconsistent with the patriarchal family.

There is an example of the same thing under the Hebrew patriarchal system so apt that it may well be used as an illustration.

It occurs in the story of Achan and his stolen wedge of gold, given in Joshua vii.

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. Example under the Hebrew patriarchal system.

And he brought the families of Judah; and he took the family of the Zarhites.

And he brought the family of the Zarhites man by man; and Zabdi was taken.

Zabdi is the first individual named, and he thus was probably the oldest living ancestor and head of a household (LXX οἶκος)—i.e. he was the great-

CHAP. IV. grandfather, head of his *gwely*. What follows, therefore, reveals the interior of the Hebrew household.

And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, was taken.

Achan, therefore, was the grandson of Zabdi, the chief of the household.

The guilt of Achan was acknowledged.

When I saw among the spoils a goodly Babylonish garment and two hundred shekels of silver, and a wedge of gold of fifty shekels weight [*i.e.* a Greek *maneh* in weight], then I coveted them, and took them; and behold they are hid in the earth in the midst of my tent, and the silver under it.

Achan, therefore, was a married tribesman with a tent of his own; he was a little farmer with a family of sons and daughters who were great-grandchildren of Zabdi the chief of the household. He possessed also a *peculium* of cattle and chattels.

And Joshua, and all Israel with him, took Achan, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor. . . . And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day.

The wife is not mentioned. She presumably went back to her kindred.

### III. THE APPLICATION OF THE GRADES OF KINDRED TO MUTUAL RESPONSIBILITY FOR CRIME.

Each tribesman surrounded by a halo

The organised kindreds under the chiefs of kindred and the *gwelys* occupying land forming groups round which metaphorically a ring fence might be drawn,

containing respectively kindred to the ninth and to the fourth degree, must not be confounded with the relations who to the fourth, the seventh and the ninth degree, were liable for the *saraad* and *galanas*.

CHAP. IV.  
of mutual  
responsibility for  
crime.

The kindred as a whole was indeed responsible for the crimes of its members to the kindred whose member had been slain or injured. But within the kindred, as we have seen, the payment fell upon the actual slayer and his nearest relations.

Each tribesman is individually the centre of concentric rings of relationship extending to both paternal and maternal relatives within certain degrees, and as he lives and moves amongst his fellow tribesmen he carries, so to speak, around him a halo of responsibility, shading off as the degrees of relationship become more distant. Every tribesman is surrounded by others who are responsible for him in various degrees, and each of whom has his own particular halo of responsibility surrounding him. All within his particular halo are in different degrees liable for his frolics and his crimes, and he is reciprocally liable for each one of theirs in settled proportions.

Thus the whole society is knit together by an infinite number of crossing and intersecting threads of mutual guarantee and liability, from the meshes of which no tribesman can escape.

Even if the tribesman should emigrate beyond the bounds of the district of the kindred or lordship to which he belongs, he does not thereby cut the thread of liability.

## CHAP. IV.

Whoever shall pay *galanas*, if the whole of his kindred be in the same country (*gulat*<sup>1</sup>) with him, full payment is required of him by the end of a fortnight; if the kindred be scattered in several other countries a delay of a fortnight is right in respect to each country.<sup>2</sup>

This rule, however, does not seem to have prevailed as between the four greater divisions of Wales.

Should an innate *boneddig* of Powys be in Gwynedd, or one from Gwynedd be in Powys, and become subject to *galanas*, and his family kindred should not be in the country (*gulat*) with him, although many relations should, it is right for him to pay *galanas*, and to bring these along with him . . . and it shall be shared according to the number of his kindred that may be in the country.<sup>3</sup>

The liability extended to maternal relations and so bound kindreds together.

The liability has already been mentioned, not only of maternal relations, but also of sisters and female cousins, to assist in the payment of *galanas*. The result must have been to bind together, not only individuals, but kindreds also, by the ties of a common liability.

At first sight it may seem strange that females should be liable at all, but a moment's consideration will show that it was in harmony with the position of women in other respects under the tribal system. We have seen that the daughter, no less than the son, ceased to be supported by the father on attaining the age of puberty. She, too, had her separate right of maintenance under tribal arrangements, and if she married she was entitled to her *gwaddol*. Rights and obligations generally go together.

Why women paid *galanas*.

And if it be asked why had women this position in the kindred, the answer is not far to seek. It is found in an exceptional case, in which there was no

<sup>1</sup> In the *Venedotian Code* 'lordship,' *arglydiaeth*.

<sup>2</sup> *Gwentian Code*, II. viii. 11.

<sup>3</sup> *Venedotian Code*, III. i. 23.



liability, viz. when it had ceased to be possible for a woman to have children. CHAP. IV.

A woman does not pay spear-penny, for she has not a spear, but her distaff only, neither do clerks pay it; and a woman does not pay *galanas* if she make oath that she shall have no more children, neither do clerks pay it: and it is not paid by a boy under fourteen years of age.<sup>1</sup>

Another version has it thus:

And females and clerks shall pay it (*galanas*) unless they deny that they shall ever have children, for they shall pay for their children.

Here, then, is the reason why women had their place in the arrangements of the kindred. It was in right of their children, and because they might have children, that their place in the kindred was reserved. So long as it was possible for them to have children they were necessary links in the chain of consanguinity. Without them the chain would lose its continuity.

The mutual responsibility of kinsmen for *saraad* and *galanas*, graduated according to nearness of kin to the murdered man and the criminal, reveals more clearly than anything else the extent to which the individual was bound by innumerable meshes to his fixed place in the tribal community—the extent to which, under the tribal system, individual freedom was sunk in the solidarity of the tribe.

That this solidarity had its origin in the necessities of defence from the wrongs of other and rival kindreds is strongly suggested by the fact that the payment of *galanas* did not apply within the kindred.

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<sup>1</sup> *Venedotian Code*, III. i. 14.

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No  
*galanas*  
within the  
kindred.  
The  
murderer  
outlawed.

The murderer of a kinsman had committed a wrong within his kindred. It was not a case for the payment of *galanas*. The passage from the Gwentian Code has already been quoted which states that the hate of the kindred will follow the murderer who cannot be slain. 'Since the living kin is not killed for the sake of the dead kin, everybody will hate to see him.'<sup>1</sup> As we have seen, he became a kin-wrecked man, and fled like an outlaw to seek safety and maintenance as a stranger and a suppliant wherever shelter could be found.

The payment of *galanas* was therefore a matter between two kindreds. It was accordingly exacted in solemn form, at the time of the Codes, through the territorial lords who were the representatives of civil authority.

The period for *galanas* is a fortnight after being summoned for each lordship wherein they live, to apportion the payment, and twice that time for exacting the payment and to assemble them to pay it. And every lord is to have the exacting third in his own lordship. At three periods and in three thirds the *galanas* is to be paid: two periods for the kindred of the father and one for the kindred of the mother; because two thirds fall upon the kindred of the father, and therefore they are to have two periods. At the first period for the kindred of the father to pay one of their thirds, they are to have the oaths of one hundred of the best men of the other kindred, that their relation is forgiven. And at the second period, on their paying their second third, they are also to have the oaths of another hundred men of the other kindred that their relation is forgiven, and those of the best men of the tribe; and at the third period the kindred of the mother are to pay their third; and then they are to have the oaths of a hundred men of the other kindred, that their relation is forgiven; and everlasting concord is to be established on that day, and perpetual amnesty between them.<sup>2</sup>

Thus the *galanas* was a judicial arrangement of a

<sup>1</sup> *Gwentian Code*, II. xxxix. 54.

<sup>2</sup> *Venedotian Code*, III. i. 18.

*casus belli* between kindreds. At the time of the Codes it was no longer what it may have been at first, the subject of bargain between two kindreds. It had become a matter of tribal law. The amount was fixed, and the exaction was made by the higher judicial authority representing the tribe or nation of the *Cymry*. There was thus, so to speak, the intervention of a kind of international law and authority superseding the lynch law or blood feud between the kindreds. How early in tribal history this intervention may have existed cannot be known, but, whatever its origin, it added much, doubtless, to the solidarity of tribal society.

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The *galanas* a judicial matter between kindreds.

IV. THE GRADES OF ARISTOCRACY IN THE KINDRED  
AS MARKED BY THE 'GALANAS.'

The rules of *saraad* and *galanas* not only bear witness to the solidarity of the tribe, they also bear witness to the existence of grades of aristocracy within the tribe, and even within the kindred itself.

They prove that under the tribal system the structure of society was rather that of aristocratic gradations of rank than of equality in the modern democratic sense. The Cymric tribes were conquering tribes, treating the conquered or alien races below them as strangers in blood and as belonging to a different race. And a conquering tribe is perhaps hardly likely to recognise equality, even in its own internal relations.

Tribal gradations of rank.

Accordingly, even within the tribe and the kindred the value of one man's life was greater than another's. The amount of payment of *galanas*, *i.e.* for killing a man, is sometimes spoken of in the Codes as his *worth*

Men's lives of different grades of worth.

CHAP. IV. (*guerth*)—the same word being used for the worth of the *brenhin*, or head chieftain, as is used for the worth of a cow or a kettle.

The gradations in the *galanas* thus reveal the grades of worthiness of the several classes in the tribe.

The worth  
of the  
*brenhin*.

Thus, to begin with the *brenhin*, or king. The following is from the Venedotian Code :

The worth of the king is his *saraad* threefold. . . .

The *saraad* of the King of Aberffraw is to be paid thus :

A hundred cows from each *cantref* in his dominion and a white bull with red ears to every hundred cows, and a rod of gold equal in length to himself and as thick as his little finger, and a plate of gold as broad as his face and as thick as the nail of a ploughman who has been a ploughman for seven years. Gold is paid only to the King of Aberffraw.<sup>1</sup>

Of others  
of the  
royal  
family  
and  
house-  
hold.

The *saraad* and *galanas* of the queen were one third that of the king.<sup>2</sup> The worth of the *edling*, or designated successor to the *brenhin*, was also one third of the worth of the *brenhin*.<sup>3</sup> The chief of the *brenhin's* household, being also a son of his, was likewise of one third the *brenhin's* worth. The worth of the king's steward was nine score and nine cows—*i.e.* 189 cows.<sup>4</sup> The worth of the other royal officers was six score and six cows—*i.e.* 126 cows.<sup>5</sup> But the worth of the baking woman and the laundress of the court was only one half of the worth of their brothers.

These officers, even though originally strangers, were free by reason of their office, and their worth (126 cows) seems thus to be the normal worth of the free tribesman.

But setting aside the official class and looking

<sup>1</sup> *Venedotian Code*, I. ii.

<sup>3</sup> *V.C.* I. v.

<sup>4</sup> *V.C.* I. vii.

<sup>2</sup> *V.C.* iii.

<sup>5</sup> *V.C.* I. x. &c.

within the kindreds, even the tribesmen were not all of one worth. CHAP. IV.

According to the Venedotian Code, the following were the grades of worthiness.<sup>1</sup>

The grades of worthiness among tribesmen and strangers.

The chief of kindred . . . . .	189 cows.
The <i>uchelwr</i> . . . . .	126 cows.
Man with a family without office . . . . .	84 cows.
The innate <i>boneddig</i> . . . . .	68 cows.
The <i>alltud</i> of the <i>brenhin</i> . . . . .	68 cows.
The <i>alltud</i> of the <i>uchelwr</i> . . . . .	81½ cows.
The bondman ( <i>caeth</i> ) of this island, one pound of silver, <i>i.e.</i> . . . . .	4 cows.
The bondman from beyond sea, 1½ lb. <i>i.e.</i> . . . . .	6 cows.

The *galanas* of a woman was half the *galanas* of her brother,<sup>2</sup> just as her share in her father's goods (*da*) was half a brother's share.<sup>3</sup>

According to the Gwentian Code the grades of payment were virtually the same as those of North Wales, except that the worth of the chief of kindred was 567 cows and that of the members of his family 189 cows.

The Dimetian Code follows the Gwentian Code.

In both the latter Codes the *breyr* takes the place of the *uchelwr* with the same worth, viz. 126 cows.

This worth of the *uchelwr* or *breyr* seems, therefore, to represent the worth of the full or typical free tribesman, whilst that of the mere innate *boneddig* was only one half of it, the same as that of the stranger settled on the chieftain's land, and double that of the stranger on the land of the *uchelwr* or *breyr*.

Thus the youth born into the tribe, who was an

<sup>1</sup> V.C. III. i.

<sup>2</sup> V.C. II. i. 16.

<sup>3</sup> V.C. II. i. 64.

CHAP. IV. *innate boneddig*, notwithstanding that his blood was pure to the ninth degree—that is to say, that he was the ninth in the line of unbroken descent from Cymric parents—on attaining fourteen, and receiving his *cyvarwys*, did not jump all at once into complete equality of communal value and rights in a republic whose members were all ‘free and equal.’ Provision was made, as we have seen, for his maintenance as a member of the kindred, but he was only a subordinate member. His worth was only half that of the *uchelwr*, and the same as that of the baking woman and laundress of the Court.

His worth was raised from 63 to 84 cows in North Wales when he became a family man, but he might live and die without becoming an *uchelwr*.

Hence the evidence of the rules relating to *saraad* and *galanas*, like those of land-occupation, prove that the structure of tribal society was patriarchal and aristocratic and not republican.

The three kinds of men.

Thus several lines of evidence patiently followed have led to the same conclusion. And now at last it becomes easy to understand a statement of the Dimetian Code,<sup>1</sup> which, though at first sight strange and paradoxical, may now be recognised as summing up the whole truth in a nutshell.

There are three kinds of persons—a *brenhin*, a *breyr* [or *uchelwr*] and a *vilain*, with their *aelodeu* (i.e. ‘relatives,’ literally ‘members’).

Under the tribal system the *wel* is the unit. The *brenhin* and the members of his *wel* form the

<sup>1</sup> D.C. I. v. 8. See also *Venedotian Code*, II. i. 82, where, in reference to the *agweddi*, the three

classes are the *brenhin*, the *gurda*, and the *ailt*.

royal and ruling class. The *breyrs* or *uchelwrs*, heads of *weles* with the *innate boneddigs* under them, form the second class of free tribesmen. The *villeins*, or strangers in blood, form the third class; and beneath all these were the *caeths*, or slaves, who could be bought and sold.

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The extraordinary solidarity of the kindreds and the tribe—a solidarity to which history bears ample testimony—was gained at the expense of the freedom and equality of the individual tribesmen. And little as the Codes reveal to us of the actual condition of the rank and file of Cymric tribesmen, it is impossible to shut our eyes to the easy possibility of oppression on the part of the chieftains and *uchelwrs*. It is easy to see how, if such was the structure of the Gallic tribes described by Cæsar, his description of tribal society might well be, in measure at least, typical of tribal society generally in its early stages. It might, under the pressure of want on the part of the tribesmen, or the unscrupulous use of power on the part of the *uchelwrs* or higher chieftains, easily come to pass that the mass of tribesmen, with their bare rights of maintenance and a *peculium* subject to the vicissitudes of fortune, elsewhere than in the Gaul of Cæsar's description might become almost the serfs of the *uchelwrs*, or, as he describes them, the *servi* of the *equites*.

The solidarity of tribal society.

Liability to oppression.

#### V. CONFIRMATORY EVIDENCE OF THE DENBIGH EXTENT.

There is one other test to which may finally be put the correctness of the conclusion come to on the evidence of the Codes with reference to the subordinate position as regards rights in land and responsi-

CHAP. IV. bility for crime of the ordinary tribesman in the *wele* to which he belonged.

The  
escheats  
in the  
Denbigh  
Extent.

The evidence of the escheats recorded in the Denbigh Extent has been adduced as proof that the landed rights of the *weles* were mainly undivided rights of occupation and grazing. The escheats in respect of members who died *contra pacem* were not of specific acres of land, but of fractions of undivided rights.

The lord  
claimed a  
proportion  
equal to  
the total  
of the  
escheated  
fractions  
in a  
district.

And, as we have seen, the surveyors could only arrive at the proportion of the lords in respect of these escheats by what was practically a rule-of-three sum. All the escheated fractions in a given villata added together amounted to such and such a proportion of the whole. The acreage of the whole villata was so many acres. The lord's proportion of those acres in respect of the escheats was so and so, and he could, by rough justice, seize upon an area so ascertained, inclose it, and let it out on the English fashion to his own tenants.

If a tribes-  
man had  
only a  
right of main-  
tenance  
how could  
he have  
a share  
which  
could  
escheat?

But, this being so, why may it not be said that the fact of a man dying *contra pacem*, followed by the escheat to the lord of a fractional share in the landed rights of the *wele*, proves that as a subordinate member of the *wele* to which he belongs he was already in possession of his proper share in those landed rights, instead of having only his right of maintenance as the Codes seem to imply? How otherwise can it be that a son or a grandson who has not yet 'ascended' to the privilege of his father or grandfather has a share which could escheat? Does not this show that the patriarchal character of the Cymric *wele*, on which so much stress has been laid, had at least



vanished from actual practice at the time of the Extent? And, if so, may it not fairly be doubted whether the system described in the Codes ever was more than an imaginary system, all very well on paper, but never in actual use?

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These questions can only be met fairly by a further examination into the actual facts of the escheats as described in the Extent. This invaluable document will once more prove the safest guide to the true understanding of the Codes.

Does the Extent show that he had a joint share in the land or rights of the *wefe*?

If, in the case of a death *contra pacem*, the escheat was of the particular fraction of rights belonging to the individual tribesman so dying, then the Extent must be admitted to be at variance with the Codes and Laws.

If, however, on close examination it should be found that the responsibility for the escheats was cast on the *wefe* as a whole, then the evidence of the Extent must be allowed to confirm in a remarkable manner the patriarchal character of the *wefe* as described in the Codes.

What are the facts?

Now, if the reader will refer to the summary given above of the *wefe* of Lauwarghe ap Kendalyk, he will find that there had been two escheats, viz. :— (1)  $\frac{1}{4}$  of the gavell of Ken' ap Risshard ap Lauwarghe, *i.e.*  $\frac{1}{36}$  of the original *wefe* of Lauwarghe ap Kendalyk, and (2)  $\frac{5}{8}$  of the gavell of David ap Kendalo ap Lauwarghe, *i.e.*  $\frac{5}{36}$  of the original *wefe* of Lauwarghe ap Kendalyk.

One-sixth exactly of the *wefe* of Lauwarghe ap Kendalyk was escheat,

Now, the two together make up  $\frac{6}{36}$ , so that exactly one-sixth of the original *wefe* had escheated to the lord for deaths *contra pacem* of members of this *wefe*.

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and apportioned among the tribesmen of the *wele*.

The natural inference is that one-sixth of the original *wele* was adjudged after the war to be escheat, and that it was apportioned by arrangement within the kindred in the proportion of  $\frac{1}{3} \frac{1}{8}$  to the family of one of the grandsons, and  $\frac{5}{3} \frac{1}{8}$  to the family of one of the others; the families of the other four grandsons being free from any part of it. This seems on the face of the figures more likely than that the rights of the individuals who had died *contra pacem* should have added up to an exact sixth of the whole right of the *wele*.

The case of the *wele* of Canon ap Lauwarghe,

Turning next to the summary of the villata of Prees, and taking first the escheats within the *progenies* or *wele* of Canon ap Lauwarghe, we have the following fractions:—

$$\begin{aligned} \frac{7}{8} \text{ of a gavell} &= \frac{1}{3} \frac{1}{8} \text{ of a gavell.} \\ \frac{1}{4} \text{ " " } &= \frac{2}{3} \text{ " " } \\ \frac{2}{3} \text{ of } \frac{1}{4} \text{ gavell} &= \frac{1}{6} \text{ " " } \\ \text{a whole } \frac{1}{4} \text{ gavell} &= \frac{2}{3} \text{ " " } \end{aligned}$$

Adding these fractions together, the total of the escheats equals  $\frac{4}{3} \frac{5}{8}$  of a gavell. Now, as there were  $4 \frac{1}{2}$  gavells belonging to the *progenies* of Canon ap Lauwarghe,  $\frac{4}{3} \frac{5}{8}$  or  $\frac{1}{3} \frac{0}{8}$  of his *wele* was escheat.

and the *wele* of Pythle ap Lauwarghe.

There were 8 *weles* embraced in the *wele* of Pythle ap Lauwarghe, of which one whole *wele* was escheat and  $\frac{3}{10}$  of all the other seven, making together  $\frac{3}{10}$  of  $\frac{7}{8}$ , i.e.  $\frac{3}{8} \frac{1}{0}$  of the original *wele* of Pythle.

These were parts of the original *wele* of their father, and the escheats

These cases do not seem at first sight to be evidence either way; but when it is considered that Canon ap Lauwarghe and Pythle ap Lauwarghe were brothers it becomes obvious that they were sharers in their father's original *wele*, so that if these fractions of  $\frac{1}{3} \frac{0}{8}$  and  $\frac{3}{8} \frac{1}{0}$ —which in themselves suggest nothing

—turn out to be divisions of an even fraction of the whole original *wele* of Lauwarghe, the father of Canon and Pythle, just as in the last case, the evidence will confirm the fact of the escheat having been thrown on the whole original *wele*.

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from the two make one-third of the original *wele*.

Now,  $\frac{1}{3}$  of Canon's *wele* and  $\frac{1}{3}$  of Pythle's *wele* equal  $\frac{5}{8}$  and  $\frac{3}{8}$  of their father's *wele*; and, added together, these fractions amounted to  $\frac{47}{40}$ —*i.e.* only  $\frac{1}{40}$  short of one even third of the original *wele*. The inference consequently must be that after the wars it had been adjudged that one-third of the original *wele* should be regarded as escheat, and, as a matter of fact, it was impossible to allot this one-third according to the tribal rules as to the responsibility of the families of tribesmen more exactly than was done in the fractions above-mentioned.

The same conclusion is arrived at when the internal division is considered. Take the case of the *progenies* of Pythle. Pythle was presumably dead at the date of the Extent, because his sons are recorded as the heads of *weles*. One of these sons is dead *contra pacem*, perhaps without sons, and the whole of his *wele* is escheat. There are seven other sons' *weles* to bear their share of the remainder of the escheat. They divide the rest of what falls to Pythle's share equally—*i.e.*  $\frac{2}{10}$  of their rights are given up as escheat by each of the seven. How is it possible that exactly  $\frac{2}{10}$  of the members of each of these *weles* had died *contra pacem*? They are evidently sharing a common liability which had fallen upon the original *wele* to which they belonged.

The liability for deaths *contra pacem* was thus charged on the

So far, therefore, from the evidence of the

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original  
*wel* as a  
whole.

The  
individual  
tribesmen  
were  
therefore  
treated as  
members  
of a *patria*  
*potestas*  
and not as  
joint-  
owners

escheats of the Denbigh Extent clashing with that of the Codes as to the patriarchal character of the *wel*s, it seems to confirm it in a remarkable manner, and to show that even so late as the conquest of North Wales the ordinary free tribesman of the Denbigh district was not treated as an individual owner of a fractional share in the landed rights of his family, but as a subordinate member of a *wel*, whose head was responsible in his representative character for the misdeeds of all his descendants to the fourth degree of descent.



## CHAPTER V.

### *THE RELATION TO THE TRIBE OF STRANGERS IN BLOOD.*

#### I. THE VARIOUS CLASSES OF STRANGERS.

A GOOD deal has already been said with regard to the relations to the tribe of the strangers in blood. CHAP. V.  
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If blood relationship was the tie which bound the kindreds of tribesmen together, and if the want of Cymric blood made the gulf between the tribesmen and strangers in blood, the refusal to recognise any efficient blood relationship as between strangers was the key to their legal condition under the tribal system. It was as though the tribesman was so conscious of the strength of the tie of his own blood relationship that he was blind to any other but his own. Or possibly his knowledge of the strength of that tie made him dread the growth of a similar tie amongst others of alien blood.

Want of blood the secret of the stranger's position.

It is significant that the ties which were recognised, and even encouraged within cautious limits, were those which bound the stranger to the tribesman, and not those which would bind him to his fellow stranger. And no doubt from the point of view of the tribal system there was political wisdom in the instinct which set itself against what would help the non-

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tribesmen to organise themselves into a too powerful subject tribe.

Each stranger under a lord.

Under Welsh tribal custom each stranger was individually subject to some Cymric superior and protector, who might, or might not, as we shall see, have proprietary rights over him. A tie of some kind always was formed between him and his Cymric superior, but, whatever it might be, it did not necessarily imply anything in the nature of bondage or serfdom, however easily it might grow into it.

He was not therefore a serf.

Even if something like the relation of lordship and serfdom ultimately grew out of it, as the phraseology of the surveys would suggest had been the case, still, before we can understand its nature we must examine how it arose under the tribal system and by what tribal rules it was regulated. It is the more necessary to examine this point carefully, as it may possibly help to throw some light upon the origin and original nature of manorial serfdom.

The surveys have already made us familiar with the hamlets of so-called villein or bond tenants, holding under what the 'Record of Carnarvon' describes as a tenure of the nature of *trefgevery*.

Placed in a *maertref*, or *taeog-tref*, in 'trefgevery,' without rights of inheritance;

These tenants are described in the Codes as *taeogs*, or *aillts*, and they are sometimes located on the *maertref* of the Prince, and sometimes in *taeog-trefs*, i.e. in separate *trefs*, and not mixed up with the tribesmen.

Further, the description in the Codes of the nature of their tenure (which has already been quoted) was found to correspond with the description given in the 'Record of Carnarvon' of land held in *trefgevery*.

The peculiar point about these *taeog-trefs* was,

it will be remembered, the joint responsibility of the *taeogs* in each *tref*, or hamlet, for the services, or payments in lieu of them. In some cases on the manor of Aberffraw they seemed to be arranged in groups of nine, probably for this purpose. CHAP. V.

The peculiar feature of the *taeog-tref* as described in the Codes was the entire absence of any rights of inheritance, all the *taeogs* sharing equally in the land, sons having separate *tyddyns* during the lifetime of their fathers, and sharing equally along with the rest, excepting the youngest son, who remained with his father and succeeded to his *tyddyn* on his death. but with absolute equality of rights.

The equality was carried so far as to provide that no one could commence the co-ploughing until every *taeog* in the *tref* had found a place for his oxen in the common ploughs.<sup>1</sup>

Recognising that this peculiar kind of tenure was the natural result of carrying out the tribal principle that there was no true kinship and inheritance among strangers in blood, it becomes obvious that it was the typical kind of tenure for non-tribesmen, and this was so whether they were settled in the *maertref* of the *Brenhin*, or Prince, or in separate *taeog-trefs* under the regulation of his *maer* and *canghellor*, or scattered over the cantrefs and cymwds under subordinate chieftains or *uchelwrs*. In all cases, as a normal rule, non-tribesmen were placed in regulated *trefs*, of *tir cyfrif*, held in *trefgevery*. This was the typical tenure for strangers in blood.

The ordinary class of *taeogs*, or *aillts*, born on the land, whose ancestors had been on the land from generation to generation, to whom the bridge of

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<sup>1</sup> *Gwentian Code*, II. xxxv. 5.

CHAP. V.

Easily described as *nativi*,

successive marriages with women of Cymric blood was shut out by the humility of their position, who were therefore in North Wales *taeogs* for ever, and in South Wales waiting for the ninth generation before there was any chance of rising into a higher status—these hereditary *taeogs*, or *aillts*, would naturally be described by the makers of the surveys as *nativi* and *bond tenants*.

And it was perfectly natural that new comers, strangers in blood, seeking protection and settlement, should, as a rule, be placed in such a *taeog-tref* and become *nativi* like the rest.

but not all treated alike.

But further examination very soon makes it clear that all strangers and new comers were not treated alike.

Without entering into the question of terminology and the difference between *aillts* and *taeogs* and other strangers in blood, it can readily be seen that the new comers might belong to different classes.<sup>1</sup>

The kin-broken tribesman

Take the case of the *car-shattered* or *kin-broken* tribesman. For some reason or other he had to leave his kindred. The cause of his leaving might well determine his position in the place where he sought his new home.

If driven by necessity like the 'Prodigal Son' in the parable to take a menial position, to join himself to an *uchelwr*, he would naturally be placed to work in a *taeog-tref*. He might well be contented to perform the services of a *taeog* in return for

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<sup>1</sup> Generally the *aillt* of the Venedotian Code seems to correspond with the *taeog* of the others, but not in every case. 'Alltud' simply means 'stranger.'



protection and maintenance. He might thus naturally drop into the position of an *aillt* or a *taeog*.

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The word *aillt* is believed to mean 'a shaven or tonsured person.'<sup>1</sup> The *tonsure* was indicative of service, and his submission to it would be the outward sign that he had become the 'sworn man' of his protector.

easily became an *aillt* by tonsure.

Such might well be the experience of any stranger in humble or abject circumstances, driven by necessity to seek protection. The following passage couples with the '*kin-broken*' man, the illegitimate son disowned by the kin, and the stranger seeking a home in Cymru :—

'Strangers and their progeny are *adjudged to be aillts*, and also the reputed son, . . . and evil-doers, *till the end of the ninth descent*.

'And every *aillt* and *taeog* is required to be a sworn man, and appraised to the lord of the territory, and to his proprietary lord, *i.e.* the lord who shall take him under his protection, and grant him land in a *taeog-trev*. *And an aillt is to be at the will and pleasure of such until he shall attain the descent and privilege of an inmate Cymro*, and that is to be attained by the fourth descendant of his issue by legitimate marriages with inmate *Cymraeses*.'<sup>2</sup>

In this passage from the Triads, which obviously refers to South Wales, the new comers are all described as located in *taeog-trefs*. And if it stood alone we might assume that admission into the *taeog-tref* was the only recognised mode of dealing with strangers in blood.

and was placed in a *taeog-tref*.

<sup>1</sup> *Aillt* means in old Welsh *shaven* or *tonsured*, the verb being in modern Welsh *eillio* (to shave), Irish *altan* (a razor). In Manx *inney-veayl* is a word for bond-woman (as in the case of

*Hagar*, in the Biblical story), and it literally means the 'bald or cropped girl.' I am indebted to my friend Professor Rhys for this information.

<sup>2</sup> *W.L.* XIII. ii. 67.

## CHAP. V.

Some favoured strangers placed on land and grow into tribesmen.

But from other passages it is clear that there were classes of strangers, probably in better circumstances, who were not thus placed once for all in a *taeog-tref* to take their chance as ordinary *taeogs*. These new comers were placed upon portions of the Brenhin's or *uchelwr's* waste to work themselves or their descendants in the fourth degree into the position of tenants *adscripti glebæ*, holding in kindreds and families, but still without the privilege of tribesmen. There is a passage which throws a flood of light into the question of the position, under the tribal system, of this class of strangers. Possibly it refers only to *alltuds* in the strict meaning of the term, but it shows how tribal principles and tribal analogies were applied to such cases.

'If an alltud [stranger] become a *man* to an *uchelwr*, and be with him until death; and the son of the alltud be with the son of the *uchelwr*, and the grandson of the alltud with the grandson of the *uchelwr*, and the great-grandson of the alltud with the great-grandson of the *uchelwr*, that fourth *uchelwr* will be a *priodawr* over the great-grandson of the alltud, and his heirs [will be] *priodorion* of the heirs of that grandson for ever, and, thenceforth, they are not to go to the country whence they are derived, away from their proprietary lords, on account of their having lost the time when they were to go if they willed to go.'<sup>1</sup>

Remain- ing four genera- tions, they become *adscripti glebæ*, and subject to family proprie- torship.

This passage shows that the tribal rule that proprietorship in land was not attained till the occupation had continued till the fourth generation, was applied also to a lord's proprietorship of an *alltud*. If the *alltud* and his descendants remained on the land of the *uchelwr* for four generations, the great-grandchildren of the *alltud* became *adscripti glebæ* for ever after. And so complete was the

<sup>1</sup> *W.L. V. ii. 126* (middle 14th century).

proprietorship thus established that it had become subject to the law of family possession under the further application of tribal rules; so that a father could not free the stranger for longer than his own life without his son's consent.

'No one can liberate an *alltud*, except during his own life, except by his departure to his own country, and although he may liberate him in his day, the claim will be fresh for the son, after his father, when he shall be minded to claim.'<sup>1</sup>

But there is another important inference to be drawn from the passage first quoted, viz. that any time before the fourth generation the *alltud* and his descendants could leave the *uchelwr's* service if they pleased.

Accordingly in another passage it is expressly stated that the *alltud* could avoid coming under permanent proprietorship by removal at intervals from one *uchelwr* to another.

'If an *alltud* when he comes from his country become a *man* to an *uchelwr*, and from him go to another, and he proceed, and his son after him, and his grandson, and his great-grandson, and his *goresgynydd*, from one *uchelwr* to another, without settling in any place more than another, let them be under the privilege of *alltuds* so long as they shall be thus without settling.'<sup>2</sup>

These passages make no special mention of any separate location on land. They may be of later date than the Codes. But the following passage from the Venedotian Code deals directly with the case of *alltuds* located on land, and it shows that they were dealt with on the same tribal principles.

It explains the acquisition by the *alltud* or his descendants of the privilege of permanent occupation

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<sup>1</sup> *W.L.* V. ii. 95.

<sup>2</sup> *Id.* ii. 125.

CHAP. V. of land, if they shall have occupied the same land under an *uchelwr* till the fourth generation. And it also explains that at the same moment in which the fourth man becomes a *priodawr*, he also becomes subject to the proprietorship of the *uchelwr*, and thenceforth practically *adscriptus glebæ*.

‘And as the alltuds of the King become *priodorion* in the fourth man after they shall have been placed on the King’s waste, so also the alltuds of the *uchelwrs* become *priodorion* in the fourth man if they have occupied the same land under them for so long a time, and from thenceforth they are not to go from the *uchelwrs*, for they are *priodorion* under them, and they are not to take their propriety, one from the land from whence they originate, and another here.

‘After they are become *priodorion*, their *tyddyns* on the land, and land to them also they are to have, and their land, excepting such, to be arable among them.’<sup>1</sup>

It is further added :—

‘If the alltuds will go away from their lords *before* they become *priodorion*, they are to leave half their goods to them.’<sup>2</sup>

thus confirming the point of their freedom to move as they pleased till the fourth generation.

These  
strangers  
acquire  
ultimately  
rights of  
inherit-  
ance.

Whether the first passage quoted might apply or not to strangers placed in *taeog-trefs* of ‘register land,’ it is clear that the last quoted passage deals with quite another class, *i.e.* with immigrants of a much higher position. These immigrants are strangers in blood. They are placed on the waste of a prince or an *uchelwr* apparently in groups, each with his separate *tyddyn*, and a few *erws* in croft around it occupied in severalty, and with other land held in common by the group which was to be arable among them cultivated by the co-ration of their common plough-teams. The great-grandchildren of

<sup>1</sup> *Venedotian Code*, II. xvi. 21.

<sup>2</sup> *Ibid.*

the original *alltuds* become *priodorion*, and are distinguished from *tæogs* holding in *trefgevery*.

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But it must not be imagined that in becoming proprietors they also became Cymric tribesmen. Far from it. It is true that the word *priodawr* is applied to them as it is to tribesmen, but instead of being, like the tribesmen, proprietors of tribal rights, they become proprietors on what in the Extents is called *terra nativa*. The fact seems to be that at the moment when, from unbroken residence for four generations, recognition of the rights of kindred was at last conceded, instead of its establishing kinship to the tribe and making them Cymry, it confirmed their subordinate position and deprived them of their freedom of departure from the land for ever.

Their kindreds are recognised but they do not become tribesmen. They are on *terra nativa*, and they are *adscripti glebæ*.

This process of final recognition of kindred in the families of strangers is thus strictly consistent with tribal policy.

It must not be confused with the exceptional bridges across the gulf between tribesmen and non-tribesmen allowed in South Wales.

The families of these favoured strangers, whose rights of kindred were recognised, remained permanently non-tribesmen, and it is interesting to observe that notwithstanding this the tribal rules as to grades of kinship were recognised as applying to them. At the fourth generation the recognition of kindred began, and the descendant of the original *alltud* became an *alltud* of a kindred. But the kindred was not a perfect one till the ' *alltud* of a kindred ' had himself great-grandchildren.

They become entitled to a *raith*, or the protection of the oaths their kinsmen.

' If there be an *alltud* of a kindred he is entitled to a *raith* as upon a Cymro. An *alltud* of a kindred is an *alltud* whose parents

have been in Cymru until there have arisen brothers, cousins, second cousins and third cousins, and nephews to each of those.

‘They are not thenceforth to go to the country from whence they originated, because they are a kindred; and there is no person of a kindred who is not entitled to have a *raith* adjudged to him, and that number of persons form a kindred; and there is no one who has not been primarily an advenient man; and all ultimately become proprietors and form kindreds if they continue in Cymru until the fourth descent.’<sup>1</sup>

This passage brings into view another consequence of the recognition of kindred in the case of *alltuds*—another point in which the tribal system was consistent with itself.

One of the rights of the innate Cymro was protection by *raith* of his kindred—the right to call upon his kindred to protect him by their oath.

So long as the *alltud* was without recognition of kindred his oath was not recognised as of full value, because he had no kindred who could swear for him.

‘Alltud bondmen can be sold by their lord and given by law, and amends are not to be made for them if they be unlawfully killed, because they have no kindred who can demand it.’<sup>2</sup>

But free *alltuds* had a *worth* or *galanas*,<sup>3</sup> as we have seen. And so soon as they attained the privilege of kindred, their kindred could claim it, and the oaths or *raith* of a kindred had to be recognised.

There is a passage which seems to meet the difficulty of want of numbers in the *alltud's* newly-acquired kindred. He was still not a Cymro, and he had no right to call upon any but his kindred to be compurgators with him.

What, then, was he to do if in any case more

And the want of numbers of kinsmen was met artificially.

<sup>1</sup> *W.L.* V. ii. 144.

<sup>2</sup> *W.L.* XI. ii. 2.

<sup>3</sup> *W.L.* XIII. ii. 112.

oaths were required than he had kinsmen to swear for him? This was a difficulty which had to be met. And it seems to have been met by a kind of legal fiction.

‘There is to be no rejection of the *raith* of an *alltud* when a *raith* of the country does not pertain to him, although persons shall not swear along with him; for let him give his own oath repeatedly for so many persons as ought to swear along with him if he were of a kindred.’<sup>1</sup>

Thus it appears that tribal custom recognised not only kindred, but also the consequence of kindred, in the case of the favoured *alltuds*, who, through residence for four generations on a lord’s land, had become *adscripti glebæ*. But it also appears that the recognition of kindred among themselves, instead of making them Cymry, left them in such a legal position as to justify the Norman lawyers and surveyors calling them *nativi*, although, like the tribesmen, they were allowed to form *gwelys* instead of living under the normal tenure of the nature of *trefgevery*.

This explains how we come to find in the Extents of Anglesey, Carnarvon, Merioneth, and Denbigh, *nativi* living in *weles* like the free tribesmen. Occasionally in the Record of Carnarvon groups of *nativi*, instead of holding in *trefgevery*, are spoken of as holding by a tenure of the nature of *treveloge*—*i.e.* in *weles* with the rights of inheritance which follow the recognition of kindred.<sup>2</sup>

The *weles* of *nativi* in the surveys.

In the Denbigh Extent the prevalence of *weles* of *nativi* is very general. And this is entirely consistent with the Venedotian Code under which, whilst rights of kindred were recognised at the

<sup>1</sup> D.C. II. xvii. 46.

<sup>2</sup> Record of Carnarvon, p. 2. *Bodscathlan*. ‘Eadem villa est de

natura de Troweloge, et sunt in eadem villa duo Wele nativa, &c.’

CHAP. V. fourth generation, no bridge was allowed across the gulf which separated the stranger from the Cymro, except in the case of officials of the Court who were enfranchised by reason of their office.

Enfranchisement of *wales* of *nativi* after the conquest.

It was not, apparently, till after the conquest that any general enfranchisement took place. And when it did take place the following example shows that it took the form of enfranchisement of the whole *wale* of *nativi*, and not of individuals only.

In the case of this example of a *gwely* of *nativi* it is curious to notice that they are still described as holding 'under the condition of trefgevery.'

Example of the enfranchisement of a *wale*.

'This indenture, made between the venerable Father, Lord John, by grace of God, Bishop of St. Asaph, and the Dean and Chapter of St. Asaph, of the one part, and the *proprietarii et coheredes* of that *lectum* called *Gwely Gwarthhoet*, in the Villa of Bryngwyn, of the other part, *witnesseth* that whereas the aforesaid *proprietarii et coheredes* have ever before this time been called *nativi* and have held their lands and tenements there under the condition of *Trefgyfris*, the aforesaid venerable Father, the Dean and Chapter, for themselves and their successors, at the entreaty of the aforesaid *proprietarii et coheredes*, have liberated both them and their heirs and their lands and tenements from that condition henceforth, and have exonerated them for ever, and have made them in all things of the same condition as the *proprietarii et coheredes* of that *lectum* called *Gwely Ithelwr* being in the same villa, so that the aforesaid *proprietarii et coheredes* of the aforesaid *lectum* called *Gwely Gwarthhoet*, and their heirs in future for ever shall pay to the lord . . . marks of annual rent on the Feast of the Apostles Philip and James for having this concession, whereas before they have been wont to pay five shillings of this rent on the feast aforesaid. In witness whereof the aforesaid parties have respectively placed their seals to this Indenture with these witnesses. Robert ap Gruffud, at that time Raglot of the Lord Bishop, Lewelyn ap Madoc Loyt, then steward of the same; Eden Moel ap Bleth Duy, then Ringildre at the same place; Eynon ap Ken ap Bleth . . . and many others,

'Given at St. Asaph on the Lord's Day next after the Feast of St. Michael the Archangel, A.D. 1855.'<sup>1</sup>

<sup>1</sup> For the Latin of this document, which is in the possession of Colonel Howard, of Wygfair, see Appendix E.



II. THE LINK OF FOSTERAGE BETWEEN TRIBESMEN AND NON-TRIBESMEN.

That the custom of placing strangers upon the waste until their successors became proprietors in the fourth man was one common to all three of the Welsh divisions is clear from the following statements of the Codes. They are useful, also, in showing how the Venedotian *uchelwr* and his *aillt* corresponded with the Dimetian and Gwentian *breyr* and his *taeog*. They further show that not only was it a common thing for *aillts* and *taeogs* to be placed upon waste land, and to become proprietors, but also that where such was the case *uchelwrs* or *breyrs* placed their sons with them to foster.

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The chiefs and *uchelwrs* place their sons with *aillts* to foster

i. p. 195.

*Venedotian Code.*

If an *uchelwr* place his son to be reared with an *aillt* of a lord, by the permission or sufferance of the lord, for a year and a day, that son is to have a son's share of the *aillt's* land, and, ultimately, of his property.

i. p. 548.

*Dimetian.*

If the *taeog* of the King take the son of a *breyr* to foster (*ar vaeth*), with the King's permission, such a foster son is to participate in the inheritance of the *taeog*, like one of his own sons.  
—Dewi of Brevi.

i. p. 767.

*Gwentian.*

If a *taeog* take the son of a *breyr* to foster, with the permission of the lord, such a son is to participate in the patrimony of the *taeog*, like one of his own sons.

These facts, taken together, are additional proof of the anxiety to secure the loyalty of the best class of strangers in blood. In the case of these favoured strangers not only was intermarriage with innate *Cymraeses* allowed in South Wales with consent of the kindreds, and not only were they supplied with land from the waste, and allowed to become proprietors in the fourth man, but further the sons of their lords

Importance of fosterage under the tribal system.

CHAP. V. were placed with them to be fostered, and thereby as foster-sons to share with their foster-brothers in the foster-father's inheritance if he had attained to the position of a proprietor.

Giraldus Cambrensis complains that the tie of friendship between foster-brothers was often stronger than the tie of natural kinship between brothers. It was thus that fosterage became so important an incident in the tribal system in Celtic as well as in other countries. It was one of the several means used under the tribal system for the purpose of tying strangers as tightly as possible to the tribe, quite consistently with the tribal policy of keeping the class of strangers in blood as loosely organised as possible *inter se*.

### III. FURTHER EVIDENCE FROM 'CELTIC SCOTLAND.'

Various kinds of *nativi* in Scotland.

The resemblance between ancient Celtic custom in Wales and in Scotland, as regards strangers in blood and the stages and methods by which something like serfdom grew out of it, is too marked to be passed by without reference here.

In Celtic Scotland, as in Wales, there were so-called *nativi* or *bondmen* of various kinds and different origin.

There is a remarkable passage in the fragments of laws printed under the heading *Quoniam attachiamenta—De brevi de nativis*,<sup>1</sup> which may be translated as follows :—

' There are different kinds of *nativi* or bond-men.

' For some are *nativi. de avo et proavo*, which is vulgarly

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<sup>1</sup> Acts of Parliament of Scotland, i. p. 655 (red paging), 291 (black do.).

called *de evo et trevo*, whom he (the lord) will claim to be his *nativi* naturally, by beginning to narrate their ancestors, if their names are known, to wit, of his *great-grandfather, grandfather, and father*, who are convicted by his saying that they all are his *nativi* in such and such a villa of his, and in a certain place within the said villa on servile land, and that they rendered and did to him and his ancestors servile service for many days and years, and this "nativitas," or bondage, can be proved through the parents of the convicted one, if they are alive, or *per bonam assisam*.

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*Nativi* whose great-grandfathers were so.

' Likewise, there is another kind of bondage, similar to this, where some stranger shall have taken some servile land from some lord doing servile service for the same land, and if he die on the same land, and his son likewise, and afterwards *his* son shall have lived and died on the same land, then all his posterity [*i.e.* his great-grandsons] shall be at the fourth grade altogether in servile condition to his lord, and his whole posterity can be proved in the same way.

Settlement on servile land for four generations makes posterity *nativi*.

' There is a third kind of *nativitas*, or bondage, where some freeman, *pro dominio habendo vel manutenencia* [*i.e.* for protection or maintenance] from some magnate, gives himself up to that lord as his *nativus* or *bondman* in his court by the front hair of his head (*per crines anteriores capitis sui*).

Freemen become *nativi* by tonsure.

It is not necessary to do more than point out how remarkably the three clauses of this passage coincide with the Welsh evidence that under Celtic custom occupation by strangers in blood of land under a lord for four generations made the great-grandchildren of strangers, who up to that time had been free to leave as they liked, into a family whose posterity were ever after *adscripti glebæ*. They show how in Scotland the hereditary *taeog* or *nativus* was distinguished from the new comer who in open court became the *nativus* of his lord, *per crines anteriores capitis sui*. Whether these words mean *tonsure* and so connect the Scotch *nativus* with the *aillt* or tonsured person of the Welsh codes may be doubted. But tribal touches in what otherwise might be regarded as feudal definitions of serfdom seem to

CHAP. V. suggest connecting links between tribal and feudal custom.

These distinctions are those of Celtic custom,

Mr. Skene, in his chapter on 'The Tribe in Scotland,' remarks with reference to the passages above quoted as follows :—

'These definitions of the different kinds of *nativi* or bondmen may, no doubt, apply to a later period, and be more or less connected with feudal forms, but we may notwithstanding infer that they preserve the characteristics of the servile class in Celtic times ; for although the upper classes may in the Lowland districts have been superseded by Saxon or Norman proprietors holding their lands in feudal tenure, the servile occupiers of the soil, of Celtic race, who were attached to the land, would remain and become the villeins of the feudal lord ; and so we find that wherever they appear in the Chartularies they possess Celtic names.'<sup>1</sup>

*i.e.* custom of ancient Cumbria.

Thus the evidence of the transition from tribal to feudal forms in this respect comes from the two extreme ends, as it were of the ancient *Cumbria*, and it is not the less interesting on that account.

#### IV. THE RECEPTION INTO THE TRIBE OF STRANGERS IN SOUTH WALES.

Strangers in blood became *adscripti glebe*.

It has been shown that the recognition of kindred in the case of strangers in blood after residence for four generations on the land of a chieftain or *uchelwr*, so far from making them free tribesmen,

<sup>1</sup> Skene's *Celtic Scotland*, vol. iii. pp. 221, 222. Upon the question of tonsure see *Du Cange*, sub voce 'Capilli.'

tied them all the more permanently to the land, so that they became *adscripti glebæ*, or *nativi*.

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This applied, according to the evidence of Codes and traditions, both in the northern Cumbria, from which Wales had long been severed, and in Wales itself.

In South Wales, however, the rule was subject to carefully guarded exceptions.

Exception in South Wales.

The fact has several times been alluded to that in South Wales the attainment of the position of a free tribesman was possible by residence in Cymru for nine generations, and could be hastened by repeated intermarriages with 'innate Cymraes.'

It may be worth while, before passing from the subject of strangers in blood, to quote one more passage from the Welsh Laws describing this process and having particular regard to the rights to which the stranger attained on becoming a tribesman.<sup>1</sup>

Where it was possible for strangers to become tribesmen.

'This is the mode of regulating those marriages—to wit, the son of an *aillt*, being a sworn man to the lord of the territory who shall marry an innate Cymraes with the consent of her kindred, is, by that marriage, in the privilege of the second degree of kin and descent; to their children attaches the privilege of the third degree; and one of those children, by intermarrying with a Cymraes of legitimate blood, assumes the fourth degree; a son by that marriage stands in the privilege of the fifth degree, and he is the grandchild of the original *aillt*<sup>2</sup>; and that son, by intermarrying with an innate Cymraes, arises to the privilege of the sixth degree of kin, and a son by that marriage or a great-grandson of the original *aillt* is of the seventh degree, and by intermarrying with an innate Cymraes attains to the eighth degree under the privilege of his wife, for it is the privilege of every innate Cymraes to advance a degree for her *aillt* husband with whom she shall intermarry; and the son of this great-grandson by such marriage attains to the privilege of the ninth descent; and therefore he is called a seisor (*goresgynydd*).'

The process by intermarriages.

<sup>1</sup> *Welsh Laws*, XIII. ii. 87.

<sup>2</sup> *I.e.* the *aillt* who first marries a Cymraes.

CHAP. V.

What did the stranger attain to on becoming a tribesman?

He got his *cyvarwys* and became chief of a new kindred.

It is important to notice why he is so called, and what it is that he attains to:—

‘For he seizes (*goresgyn*) his land (*tir*) or his fruition of five free *erws* and his *cyvarwys* and privilege of chief of kindred and every other social right due to an innate Cymro.’

That is to say, he becomes a *priodawr*, or tribesman, with right to location upon land and a *cyvarwys*. Further, as he begins a new kindred, so also he becomes its *Chief of Kindred*.

‘And he becomes the stock of a kindred, or he stands in the privilege of chief of kindred to his progeny, and likewise to his seniors; for such of them as may be living, as father or grandfather or great-grandfather, and not further, obtain in their seisor the privilege of innate Cymry. And he is not in law called the son of his father in suits for land, but his seisor; and he is a seisor to his grandfather and also a seisor to his great-grandfather and a seisor to his uncles, and his cousins, and his second cousins, when they, one or other, shall descend from legitimate marriages.

‘And the seisor becomes chief of kindred to them all after arriving at the full age of manhood; and every one of them is a man and kin (*gur a char*) to him, and his word is paramount over them one and all . . .’

It would seem, however, that though in this sense the new tribesman ennobled his ancestors and relations so that their blood relationship to him could be recognised, yet they do not thereby all at once become tribesmen with a right to location on land and *cyvarwys* as he has done.

‘Although they approach the kindred of the seisor and possess their privileges free under the protection and privilege of their chief of kindred, they obtain not their lands (*ni chafant eu tirodd*) except those who individually attain the degree or privilege of the ninth descent—that is, of seisor (*goresgynedd*).’

There seems to be in these statements confirmation of the facts before alluded to as characteristic of the structure of the Cymric tribal society, not

only as regards the tenacity with which the tribal rules of kinship were carried out and applied to the entrance of strangers into the tribe, but also as regards the character of the normal right of the tribesman. The normal right, whether of the *innate boneddig* born into the tribe, or of the stranger in blood on first becoming a tribesman, was not an equal share in certain tribe land, but the right of maintenance—the fruition of five free erwes and whatever else was included in his *cyfarwys*.



## CHAPTER VI.

### *CHIEFTAINSHIP IN THE TRIBE.*

#### I. THE GRADES OF CHIEFTAINSHIP.

CHAP. VI. THE fact that the tribe was complex, that it contained besides the kindreds of tribesmen various classes of strangers in blood, combined with the fact of the existence of territorial lordships, naturally gave a dual character to the matter of chieftainship.

From the strictly tribal point of view, the principle of blood relationship might work itself out simply enough.

Tribal  
grada-  
tions of  
chieftain-  
ship.

Beginning with the chief of the *wela*, who was the head of a patriarchal family of kin within the fourth degree of descent, it was a perfectly natural tribal step upwards to the chief of kindred, under whose rule the many households included within the kinship to the ninth degree were bound together into an organised kindred. It was but another perfectly natural step to bind the several kindreds together under the higher chieftain of the larger kindred of the tribe.

But, side by side with this strictly tribal view of the gradations of chieftainship, the Welsh Codes show that there had grown up what, from another point



of view, look like similar gradations of territorial lordship. The tribal system had evidently found room for the growing power and jurisdiction of a hierarchy of territorial chieftains, very nearly resembling feudal lords, holding courts with legal jurisdiction, and possessed of landed estates in Norman eyes not to be distinguished from manors, on which were settled various classes of tenants which, to Norman eyes, seemed more or less like the different grades of *villani* on English manors. Some of them, as we have seen, were *aillts* and *taeogs*, living in 'registered' or *taeog trefs*; whilst others were specially located on the lord's waste and growing up into kindreds with or without tribal rights.

CHAP. VI.  
Grada-  
tions of  
territorial  
lordships.

Thus it would be easy, using words with a conventional meaning, to describe the two principles or influences working side by side in later tribal society (and perhaps from the first) as *tribal* and *feudal*.

But by doing so some danger might be run of falling into the error of begging the question at issue. The real question is whether these so-called feudal tendencies were the result of outside feudal influences upon the tribal system, or whether what we call the feudal system in Western Europe may not, itself, turn out to have been in part the result of tendencies engrained in the very nature of tribal society and thus underlying the conditions out of which feudalism grew.

These not  
neces-  
sarily of  
feudal  
origin.

Recurring to the condition of things described in the Codes, there seems in one sense to have been quite a hierarchy of chieftains.

There was the *brenhin*, or King, of Aberffraw, whose chieftainship extended over all Cymru. But,

The  
*brenhin*.

CHAP. VI. under the Codes, Gwent and Dimetia each had its *brenhin*, subordinate, however, to the *brenhin* of Aberffraw. And each cantref or cymwd had also its chieftain who held courts and had legal jurisdiction of some kind among *uchelwrs* and *breyrs* who, themselves, were heads of kindreds or households, and in some sense petty chieftains with the privilege attached to proprietorship of land.

All this looks at first sight very territorial. And it also was ancient. For

'When Howel the Good, *brenhin* of Cymru, modified the laws of Cymru, he permitted various privileges to various persons in his kingdom, . . . and likewise he permitted every chief (*pennaeth*) to whom there might belong a cymwd, or cantref, or more, to hold a daily royal court of privileged officers, in number as he should deem proper, in a similar manner to himself, and privilege to hold a royal court of pleas in his country among his *uchelwrs*. . . . And he permitted every *uchelwr* to hold his own land according to its privilege, and to rule his *bondmenn* according to conditional bondage in South Wales, and perpetual bondage in Gwynedd.'<sup>1</sup>

He reserved to himself, however, all suits pertaining to his crown as *brenhin* and to his relations (*aelodeu*)—*i.e.* members of his royal family.<sup>2</sup>

The words used in various passages in the Codes for the gradations of chieftainship are instructive and indicative of tribal origin.

Sometime  
*toisech*  
used for  
*brenhin*.

In the preface to the Venedotian Code, Howel the Good is in some of the MSS. called the *teuysauc* (*i.e.* *toisech*) of all Cymru; and it goes on to say that he summoned six men from each cymwd in his kingdom (*tehuysokaet*). Very shortly afterwards it is stated that 'the *saraad* of the King (*brenhin*) of Aberffraw is

<sup>1</sup> *W.L.* X. xiii. 1.

<sup>2</sup> *Id.* reading d. 87.

to be paid thus: a hundred cows for each cantref in his dominion (*argluydyaet*).<sup>1</sup> CHAP. VI.

In the last passage the *brenhin* has authority over an *argluydyaet*, the words king and lord being practically interchanged. In the first passage the king or *tewysauc* (*toisech*) has authority over a *tehuysokaet*. These terms, in their Gaelic form, were used in Ireland and went back, according to the 'Annals of the Four Masters,' to early Irish tribal tradition; for it was the mythic *Ollamh Fodla* (who flourished, it is said, twelve centuries B.C.) who appointed a *toisech* over every *tuath* in Ireland.<sup>2</sup> And  
some-  
times  
*argluyd*,

In the preface to the Dimetian Code the word used for the prince is *brenhin*, and in one MS. *tywysauc*, and his kingdom is called a *teyrmas* (the same word as the Irish *tigernas*), the dominion of a *teyrn* or *tigerna*, or house-lord. In a further clause in the same Code, Howel is said to be accompanied by the *teyrnedd* or *tigerns* of Cymru in his visit to Rome, thus making a distinction between the *brenhin* or head king and the *tigerns* or subordinate kings.<sup>3</sup> and  
some-  
times  
*tigern*

In another passage of less authority, dealing with the federate country of all Cymru, the same distinction is made between the head king or *brenhin penraith* of all Cymru and the subordinate *tywysawgs* or *toisechs* under him,<sup>4</sup> who, however, were themselves paramount in their own territories. And this *brenhin penraith* is said to be the *hynav* (*eldest*,<sup>5</sup> *most ancient*,

<sup>1</sup> V.C. I. ii.

<sup>2</sup> Skene's *Celtic Scotland*, iii. p. 156. The word *Toisech* occurs also in the entries in the margin of the 'Book of Deer,' and means 'first man,' or 'head man.' See

*Windisch 'Wörterbuch,' sub voce Tussech.*

<sup>3</sup> D.C. preface.

<sup>4</sup> W.L. XIII. ii. 64.

<sup>5</sup> Pugh.

CHAP. VI. or *ancestor*), *i.e.* the head of the royal or ruling family.

The distinction between the head chieftainship of Aberffraw and the sub-chieftains of the other divisions is maintained in the same way but with different words in another passage: <sup>1</sup>

Under chieftains *maotigerns* or *iarlls*.

‘Three *mechdeyrn* rule all the *gwladychu* of Cymru, the *brenin* of Aberffraw, and the *arglwydd* of Dinefwr (in Dimetia), and the *arglwydd* of Mathrafal (in Powys).’

Here again the chief of Aberffraw alone is *brenhin*.

In the next sentence all these are called *teyrn*, and their *teyrnas* is said to be thus divided into three parts (*rhan*), but Aberffraw is said to have supremacy over the other two. ‘And there are three *yeirll* (*iarlls*)<sup>2</sup> under it (Aberffraw), *viz.* of Caerllion (Gwent), of Dinefwr (Dimetia), and of Mathrafal (Powys).’

Here the distinction is between the *brenhin* and the subordinate *iarlls*. And there is another passage which states that when, according to the legend, *Maelgwn* became supreme king (*brenhin pennaf*) with Aberffraw for his principal court, the status of the lords of Powys, Dimetia, and Gwent became that of under-chieftains or *iarlls*.<sup>3</sup>

Why, then, it may be asked, are all the chieftains, including Aberffraw, called in the passage above quoted *mechdeyrn*? The word is translated *vicegerent*, and in its etymology it betrays again a tribal source. Like the Latin *dominus*, the word *tigerna* means the head of the house. And whether the word *mechdeyrn*

<sup>1</sup> W.L. XIV. iv.

<sup>2</sup> W.L. V. ii. 1.

<sup>3</sup> *Id.*

originally meant the sons of the 'tigerna'<sup>1</sup> or whether the prefix had another derivation than son; in either case the connection with the idea of the household is maintained. In Irish the word *oc-thigernd* means literally the *young tigers*, but it is used also for a *sub-tigern*. Both words suggest that the sub-chieftains were the younger members of the ruling family, of which the head king was the *hynaf* or elder. As in older days the *brenhin* of Aberffraw was in a sense a subordinate king paying tribute to the king of *Lloegyr*, from this point of view he was a *mechdeyrn*.

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Were the *maoti-gerns* younger sons of chieftains?

Another passage states that:—

'Three *mechdeyrn* dues arise from all Cymry. To Aberffraw from the other two: (1) from *Dinevwr* four *tunell* of honey, each containing four *mu*, two *grenneit* in each *mu*, each *grenn* a load (llwyth) for two men on a pole; flour from *Gwynva* (Powys) in the same manner.

'Three score and three pounds the King of Aberffraw should pay to the King (*brenhin*) of *Lloegyr*; then he was called King of London, for there were many kings (*brenhinedd*) formerly in *Lloegyr*.'<sup>2</sup>

All this may be confused tradition, but Cæsar himself testified to the number of kings in Britain, so that there is every reason to believe that the tradition of a head chieftain, of whom the Welsh chieftains were under-chieftains, may not be devoid of truth.

<sup>1</sup> If Cymric, the prefix should be *map*. But the word *tigern* (*teyrn*) seems to be Goidelic as well as Cymric. See *Gwentian Code*, I. v. 9, *macuyeit* = youths; *Dimetian Code*, I. iv. 1, *maccuyeit* = youths; *Venedotian Code* I. v. 4, *macku-*

*yuyet* = youths. And cf. *Vortigern* = *Gwr-theyrn*, which was both Goidelic and Cymric, and means probably the *supreme lord* = *Gor-tigern*.

<sup>2</sup> *W.L.* XIV. iv. 5.

## II. THE TRIBAL CHIEFTAINSHIP THAT OF A FAMILY.

CHAP. VI.

In the Welsh Codes the tribal system of Wales is made throughout to turn upon the possession of Cymric blood, and Cymru in the time of the Codes had become to a great extent geographically identical with modern Wales.

Most of  
Wales  
originally  
*Goidelic.*

But Mr. Skene has shown that before the invasion of Cunedda and his sons the Cymric population was confined to the eastern part of Wales only. 'We find,' he writes, 'the seaboard of Wales on the west in the occupation of the Gwyddyl, or Gael, and the Cymry confined to the eastern part of Wales only and placed between them (*i.e.* the Gwyddyls) and the Saxons. A line drawn from Conway, on the north, to Swansea, on the south, would separate the two races of the Gwyddyl and the Cymry on the west and on the east. In North Wales the Cymry possessing Powys, with the Gwyddyl in Gwynedd, and Mona or Anglesey. In South Wales the Cymry possessing Gwent and Morganwg, with the Gwyddyl in Dyfed, and Brecknock occupied by the mysterious Brychan and his family.'<sup>1</sup>

The real  
Cumbria  
further  
North.

Mr. Skene shows, in fact, that, whilst Powys and the Severn Valley were ancient Cymric districts, the stronghold of the Cymry was the real Cumbria further north, *viz.* from the Dee and the Humber to the Firths of Forth and Clyde.<sup>2</sup>

Accordingly, when Cunedda and his sons in the

<sup>1</sup> *Four Ancient Books of*  
*Wales*, chap. iv.

Galloway. Skene's *Celtic Scotland*, vol. i. p. 288.

<sup>2</sup> With the exception of Pictish

fifth century came from the north with their tribal following of Cymry to drive out the Gwyddyls from Wales, and only succeeded in doing it after two or three generations of constant conflict, it does not seem likely that they should recognise them as of their own Cymric kindred just because both conquerors and conquered were Celtic in race. The Cymry were new comers, and conquered North Wales and Anglesey first, and it was not until the time of Cunedda's great-grandson Maelgwn that they became masters of South Wales also. Even then, as regards the old inhabitants, they were still a conquering tribe.

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Cunedda  
and his  
sons from  
the North.

There is a curious passage in the Venedotian Code which shows that the true Cymric land was in the north, even after the time of Maelgwn. Under the heading 'Privileges of Arvon' the following story is told :—

' Here *Elidyr* the Courteous, a man from the North, was slain, and after his death the men of the North came here to avenge him. The chiefs, their leaders, were Clydno Eiddin [of Edinburgh?], Nudd the Generous, son of Senyllt, Mordav the Generous, son of Servari, and Rydderch, the Generous, son of Tudwal Tudglyd [of Strathclyde?], and they came to Arvon, and because Elidyr was slain at Aber Mewydus, in Arvon, they burned Arvon as a further revenge. And then Run, son of Maelgwn, and the men of Gwynedd, assembled in arms, and proceeded to the banks of the Gweryd [Forth?] in the North, and there they were long disputing who should take the lead through the River Gweryd. Then Run sent a messenger to Gwynedd, to ascertain who were entitled to the lead, and some say that Maeldav the elder, the Lord of Penardd, adjudged it to the men of Arvon. Iorwerth, the son of Madog, on the authority of his own information, affirms that Idno the Aged assigned it to the men of the black-headed shafts. And thereupon the men of Arvon advanced in the van, and were valorous there, and Taliesin sang—

Behold from the ardeny of their blades  
With Run the reddener of armies,  
The men of Arvon with their ruddy lances.

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And then, on account of the length of time they remained in arms, their wives slept with their bond-servants, and on that account Run granted them fourteen privileges. . . . And if there be who shall doubt one of these privileges, the community at Bangor and that of Beuno shall uphold them.'<sup>1</sup>

There can be little doubt that this story is connected with a disputed succession on the death of Maelgwn. Possibly the question in dispute may have been what Cymric family had the right to the head-chieftainship, and the expedition of Elidyr from the north may have been to claim it. He is said to have married the daughter of Maelgwn. Be this as it may, the story shows that the traditional connection was not then broken between the Cymry of Wales and the old tribal home further north from whence they had sprung.

Cunedda's  
invasion  
a tribal  
migration.

Speaking broadly then, this invasion of Cunedda and his sons was one of those tribal movements of which history is so full, in which tribes allied in blood when conquered are as a matter of course treated as strangers and made what Bede calls 'tributary to the conquering tribe.' The Saxons reduced conquered Teutonic tribes into *gafolgelders*, and these *gafolgelders* were probably very much what the Welsh Codes call *aillts* and *taeogs*.

That Cunedda came from the north, that his court may have been at Carlisle, that he may possibly have held office in the Roman army, that his force on the Roman Wall was 900 horse (*i.e.* a Roman legion), that he wore the gold belt which was the badge of the Roman Dux, and that some of his ancestors' names were Roman—all this is not in

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<sup>1</sup> *Venedotian Code*, II. ii.



the least inconsistent with his being the head-chieftain of Northern Cymric tribes.<sup>1</sup> The great German Hermann was nearly all this, and, no doubt, his Roman training was one secret of his power. Roman forces withdrawn, tribal instincts would rise again into prominence, and conquests would be made on tribal lines.<sup>2</sup>

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Cunedda's Roman training.

The very phrase 'Cunedda and his sons' suggests that his chieftainship was a tribal one, and it is perfectly consistent with tribal rules that it should be that of a royal family rather than a merely personal or individual thing.

His chieftainship that of a family.

It was also in accordance with tribal instincts that his sons should be sub-chieftains (*mechdeyrns*) and share in his kingdom, giving their names to the subordinate divisions of the conquered country ruled by them.

There are traces of this family or tribal character of the chieftainship as well in the legends of their history as in the succession to the head-chieftainship. Traces such as these are not without value where real history is wanting.

In the 'Life of St. Carannog,'<sup>3</sup> it is incidentally stated that Cunedda had several sons, that the first-born was *Tybiawn*, who died before Cunedda's raid into Wales. But it goes on to say that his brother *Meiriawn* divided the possessions of his father among his brethren.

Division of chieftainship among sons.

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<sup>1</sup> See Professor Rhys's *Celtic Britain*, p. 185.

<sup>2</sup> Nennius places the invasion of Cunedda 146 years before Mailcun (Maelgwn) reigned.

<sup>3</sup> *Lives of Cambro-British Saints* (Rees), pp. 100 and 400. The MS. from which it was transcribed is early 12th century.

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So in the 'Life of St. Cadoc,'<sup>1</sup> the sons of *Glywys*, a so-called *regulus* of part of Glamorganshire and Gwent, *natalico more* divided their father's kingdom between them, every one taking his special province, whilst we learn from another legend that *Gwynllyw* the eldest ruled over the whole as *princeps dominator*.<sup>2</sup>

Thus chieftainship in a tribe seems to have been the family possession of a *gwely*, like the 'tir gwely-awc' of the proprietary tribesmen.

Periodical  
choice  
of ruling  
family.

So again in the succession to the head-chieftainship, it would almost seem as though there were traces of recurring periods in the royal family history when a new choice had to be made, and the headship became settled in a single family chosen out from the others. This choice obviously involved the subordination of the other families.

Thus from among the descendants of Cunedda *Maelgwn* was chosen, and the placing of him in the chair made of birds' wings on the sea-shore, according to the legend recorded in the Welsh Laws, may well have been the form taken by the ceremony on his election to the headship of all Cymru.<sup>3</sup>

Maelgwn.

*Maelgwn's* accession was evidently an epoch in Welsh tribal history. He took up his residence at Aberffraw as *brenhin* of Venedotia. There were other ruling families in different districts, but the headship of Cymru remained thenceforth in his family alone.<sup>4</sup>

<sup>1</sup> *Id.* pp. 22 and 310.

<sup>2</sup> *Id.* p. 146.

<sup>3</sup> *W.L.* V. ii. 1.

<sup>4</sup> See Professor Rhys's *Celtic Britain*, p. 125 *et seq.*

He died, as already said, in the first visitation of the 'Yellow Death,' about A.D. 547, and was succeeded in the head-chieftainship ultimately by his great-grandson *Iago*, who again was a great leader, and fell in the Battle of Chester, A.D. 613.

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*Iago.*

Lastly, *Iago's* great-grandson, *Cadwaladr*, after raising the hopes of the Cymry by his leadership, died, it is said, during the second visitation of the 'Yellow Death,' about A.D. 664–683.<sup>1</sup>

*Cad-waladr.*

So much for the traditional succession to the chieftainship in the family of Cunedda.

But, side by side with the Aberffraw line of Cymric chieftains, there seems to have been another of the same kind in Powys.

As already said, Powys was seemingly Cymric before the advent of Cunedda and his sons. And the royal family of *Catel-Tigern-Lug*, according to Nennius, dated back to the time of St. Germanus.<sup>2</sup> He and his nine sons, according to Nennius, were baptised by St. Germanus, and blessed in the words, 'A king shall not be wanting of thy seed for ever'; and Nennius adds, writing early in the eighth century:—

Ruling family of Powys.

'And, agreeably to the prediction of St. Germanus, he became a king, all his sons were kings, and from their offspring the whole country of Powys has been governed to this day.'

Thus legend and tradition alike testify to the tribal character of Welsh chieftainship as that of a ruling family, and not merely of a single person or leader.

<sup>1</sup> Professor Rhys's *Celtic Britain*, p. 128.

<sup>2</sup> Whether Zimmer is right in giving a late origin to this legend or not does not much affect the force of it in this connection. *Nennius Vindictatus*, p. 72 et seq.

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The  
chief's  
household  
under the  
Codes.

In the constitution of the *brenhin's* household, as described in the Codes, the tribal character of the royal family was in part at least sustained.

It had its *penteulu*, or chief of household, like any other family, and he must be of the royal blood—a son or nephew. A mere *uchelwr* could not occupy the position, because he was not of the chieftain's kindred. The *brenhin* himself could not be chief of the household because he had another office. Nor could the *edling*, or designated successor of the *brenhin*. He had another office and a higher privilege, equal to that of the *brenhin*.<sup>1</sup>

His family  
all edlings  
till settled  
on land.

The family of royal privilege is said in the Codes to consist of sons, nephews, and first cousins. In a sense they all were *edlings*; <sup>2</sup> but they ceased to belong to it when they obtained separate possession of land for themselves. Their privilege became then that of their land.

'When the edling dies he is to leave his horses and his dogs to the *brenhin*, for that is the only *ebediw* he is to render, and the reason why he ought to render no other is because he is a near relation (*aylauit*) to the *brenhin*. The near relations (*aylodou*) of the *brenhin* are his sons, his nephews, and his first cousins. Some say that every one of these is an edling; others say that no one is an edling except that person to whom the *brenhin* shall give hope of succession and designation.

'The edling and those whom we have above mentioned shall possess that privilege until they obtain land; after that, their privilege shall be identified with the privilege of the land they obtain, except they obtain land in villenage (*vyleyn dyr*, in another MS. *kaeth dir*). In that case the privilege of the land shall augment until it shall become free.'<sup>3</sup>

Hence the younger sons of the royal family, settled

<sup>1</sup> *V.C. I.* vii. 1.

<sup>2</sup> *V.C. I.* v. 5.

<sup>3</sup> *Id.* See also *D.C. I.* v. 8.

upon land, would become eventually *breyrs* and *uchelwrs*. But such a son, placed at the head of the *llys* of a *cantref* or *cymwd*, became in some sense a territorial chief. As such, he held a royal court of privileged officers among the *uchelwrs* of his district. So it was in Howel's time,<sup>1</sup> and his legislation, as already mentioned, recognised these sub-chieftains.

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Hence it follows that the royal stock was from time to time, as it were, swarming off into new family stocks, or, to change the metaphor, overflowing into and swelling the number of Cymric proprietors of land. New kindreds, offshoots from the royal kindred, were from time to time taking their places side by side with the other kindreds of Cymru.

Descendants of chieftains become *uchelwrs* and merge in the tribe

How many of the Cymric kindreds were descended from Cunedda and his sons, or others of his kindred who came with him to conquer Wales, or were sprung from the royal family of Powys, we cannot tell. But the centuries between Cunedda's chieftainship and Howel's afforded quite time enough for the Cymric stock in Wales to multiply without bringing into their tribe the conquered people of the land. A race which guarded its blood so keenly, which made the stranger family wait, unless hastened by intermarriage, till the ninth degree of kindred was reached before its members were sufficiently naturalised to be admitted into fellowship and freedom—allowed to bear arms and to share in responsibility for crimes—was not likely to have admitted the conquered races wholesale into tribal union. The two visitations of the 'Yellow Death' probably thinned the population

<sup>1</sup> *W.L.* X. xiii.

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and prepared the way for the new comers, and whether the older races of the land were Goidelic or Brython, they were most likely regarded as strangers in blood to the conquering tribesmen, and as such treated as *taeogs* or *ailts*.

The old inhabitants remain strangers in blood.

Thus whilst chieftainship in the tribe was the prerogative of a family rather than of a person, and the tie of blood-relationship bound together the head-chieftains and the sub-chieftains and the chiefs of kindreds and of households, and whilst the continuity of kindred so secured throughout the whole hierarchy of chieftains bound the whole body of tribesmen together by the tie of blood, the gulf remained as deep as ever between the tribesmen and the strangers in blood.

Lastly, if the Cymry came into Wales with Cunedda, or in the migration from the north connected by tradition with his name, then, unless it were in Powys, we must not look for evidence of the Cymric tribal system in Wales anywhere earlier than the coming of Cunedda, or in South Wales before Maelgwn's conquest, and the first visitation of the 'Yellow Death.'

It would be rash to regard this conclusion as other than provisional, till further light has been thrown upon the subject by Celtic scholars, but it has an important bearing upon the interpretation of the earlier evidence to which attention will hereafter be called, and which has to do with the contact in the sixth century between the Cymric conquerors of South Wales and the Christian Church.

III. THE CHIEFTAINSHIP IN ITS RELATION TO LAND.

The Extents of the so-called manor of Aberffraw have already familiarised the reader with the position, at the time of the conquest of North Wales, of the chieftain in relation, first to his so-called manor with its *maerdref*, its free officials of the court, and the hamlets of *nativi* holding in *trefgevery* and paying rents in produce, and, secondly, to the other hamlets of the *cantref*, whether occupied by *weles* of free tribesmen, paying food rents commuted into money, or by *nativi*, still for the most part paying rents in kind. But the family character of his land ownership was hidden, so to speak, under the shadow of the manorial aspect of his lordship.

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The later manorial position of the chieftain.

The originally family character of the chieftain's ownership is, however, apparent enough in the charters of donations made by chieftains in the twelfth century, to say nothing of the earlier evidence hereafter to be examined.

The family character of his ownership apparent in the twelfth century charters.

There must always be some doubt how far under the tribal system the land which was set apart for the chieftainship in each *cantref* or *cymwd*, and the food rents from the tribesmen or strangers in blood, were at the chieftain's disposal, and how far his family (*aelodeu*) had rights of maintenance out of them.

It might well be that in newly conquered districts the chieftain's power of disposal was exceptionally great, not only because his own power would be greatest after victory, but also because there would be freshly conquered lands which could be

CHAP. VI. allotted or disposed of without displacing any tribesmen.

Moreover, if the inhabitants of conquered regions were retained on the land as *aillts* and *taeogs*, and made tributary (according to tribal custom), it would be easy to transfer to a church or to a relative the tribute of a holding or district without disturbing anyone.

Further, even in ordinary times the chieftain's power as head of the tribe over unoccupied waste may always have been recognised. On the other hand, what in modern phrase is meant by transfer of the land itself, or transfer of the freehold, was probably an idea as foreign to the tribal system in its early stages as individual contrasted with family ownership. Transfer of the tribute and lordship of a district was probably far more in accordance with tribal conceptions. The tribal and family use of the land upon payment of customary food rents or tribute was, perhaps, at first, the nearest approach to ownership, and the transfer of the right to the tribute the nearest approach to alienation.

In later times, as the lordship became more and more manorial, modern ideas crept in together with modern forms of conveyance. But even then there is incidental evidence in the charters giving effect to the grants to churches, made as late as the twelfth century, that the subject of the donations was not the individual and independent property of the chieftain making them. They show that his power of making the donation was limited. To make it valid his act required not, indeed, the consent and confirmation of any council or *witan*, but the consent

Consent  
of the  
chieftain's  
family  
needful  
to the  
validity  
of his  
donations.



and confirmation of his family, as in other cases of CHAP. VI.  
'*tir gwelyawc*.'

Thus, in a charter of donation to the Abbey of Strata Florida, in Cardiganshire, 'Resus, Prince of South Wales,' calls himself *proprietaryus princeps*, and recites that he had built the abbey and made a donation of it and of land to its abbot in A.D. 1184, and yet it was necessary for his three sons to confirm the donation, thus, 'together with him establishing it before many of his army, in the Church of St. Brigid at Raiadr.' And further, 'he and his sons and all his posterity' joined in giving it the usual immunities.<sup>1</sup>

The donation to the Abbey of Strata Florida.

So again, to take an example from another district, the necessity of the concurrence of heirs in the disposition of property belonging to the families of chieftains is very obvious in the following case, notwithstanding the lateness of date and the use of ordinary Norman forms of conveyancing.

A certain Gruffydd of Dinas Bran (son of Madoc, the founder of the Abbey of *Valle Crucis*, and of Isota, daughter of Ithel, Prince of Gwent) had four sons, and died A.D. 1270.

Donation by a chieftain to his wife for her life of the *cymrod* of Maelor Saesneg.

After his death, in 5 Ed. I., an inquisition was held to inquire into the legality of the seizure by Prince Llewelyn of certain lands held in dower by his widow.<sup>2</sup>

From the finding of the jury, it appears that Gruffydd, on his marriage with Emma, gave to her

<sup>1</sup> See Dugdale's account of Strata Florida, *Monasticon*, v. p. 682.

<sup>2</sup> This inquisition and the charter cited in this case will be

found in Appendix D. I am indebted for this instance to the Hon. Mrs. Bulkeley Owen, of Tedsmore Hall, Oswestry.

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With the  
consent  
of his  
heirs.

the whole *cymwd* (*patria*) of Maelor Saesneg (in Flintshire) for her life. The charter by which he did this shows that he did it with the assent and consent of his heirs (*assensu et consensu heredum meorum*). The *cymwd* is described as '*totam patriam que vocatur Maylorseysnec*,' and it contained several *villæ* or *villatæ*, just as the Denbigh Extent might lead us to expect. The deed was witnessed by Anianus, the Bishop of St. Asaph, the Abbot of Valle Crucis, the donor's four sons, and others.

Purchase  
from 'the  
heirs of  
Erbis-  
stock.'

Then, by another charter, the same Gruffydd, again 'with the assent and consent of his heirs,' made a similar grant to Emma, of the property which came to him from his deceased brother Hywel, part of which had been purchased 'from all the heirs of Herbestoc' (*de omnibus heredibus de Herbestoc*.<sup>1</sup>) And, lastly, the four sons confirm to their mother, by a separate charter, all the above-mentioned property, also in addition that which their grandmother Isolda had purchased with their grandfather's concurrence. The Jury, on inquisition made into these circumstances, swore that this dower was given in due form by Gruffydd, with the confirmation of his *heredes* after his death, and with the confirmation of Llewelyn, then Prince of Wales, who confirmed all the donations. And they said that the custom of Wales was that everyone at his own will could give to his wife his lands and tenements, before marriage or after, at his pleasure.

Declara-  
tion of  
the  
custom of  
Wales.

The prince, Llewelyn, had evicted the widow from this property, and the jury explained the reason of

<sup>1</sup> With regard to Erbistock see Palmer in the *Archæological Review*, March 1888.

his action, and stated that the custom of Wales was such that as often as anyone from fear of war, or on other occasion, leaves his land and retires from Wales to other parts, the lord has a right to seize that land as escheat to him, and deal with it at his pleasure.

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Strictly speaking, this case must not be taken as showing that under the tribal system dower was a recognised incident, but rather that the practice was sanctioned by later custom of a husband, with the consent of his family, giving his wife a life interest in some of his property.

The family character of these grants.

Again, it shows, no doubt, that chieftains in later times could and did purchase and dispose of property with family consent. The main provision made in this case was, however, far more of the character of a life interest in the tributes or dues of a lordship than a life interest in a modern landed estate. The grant embraced a whole *patria* or *cymwd*, and the Denbigh Extent has made it clear that within the *cymwd* there were under the tribal system numerous *weles* of tribesmen and of so-called *nativi*. In the case of Maelor Saesneg, it may not have been so, as the district of which it was a part had been, for a time at least, under Saxon rule, and during this period it may well have lost some of its tribal characteristics.

On the whole, it must be recognised that even under more strictly tribal conditions, with the consent of their family, chieftains could and did make donations to churches, as well as to their wives, and that these might be of two kinds:—

Two kinds of donations.

(1) The transfer of the tribute or food rent of land from the chieftain, and the support of his establishment, to a church, or a monastery, without changing

Of the tribute or food-rept.

CHAP. VI. its amount, so constituting the occupiers of that land, probably most often *aillts* or *taeogs*, thenceforth tenants of a church, or monastery, instead of tenants of the chieftain.

Of a  
defini  
area of  
land.

(2) The donation of a certain area of land, on which the church or monastery was built, freed from all secular payments or dues, showing that there was tribal land of some kind, cultivated or waste, allotted under tribal conditions to the chieftain or his family, or, possibly, *escheat* to him, which he, with the consent of his family, could dispose of to a church, or otherwise.<sup>1</sup>

#### IV. THE CHIEFTAIN'S FOOD-RENTS FROM FREE TRIBESMEN.

The question of the transfer or donation of land by chieftains is so closely connected with the food-rents from the land that it will be convenient at this stage of the inquiry to examine more closely into their character.

Food-  
rents com-  
muted  
into *tunc*.

In the Extents the food-rents of the free tribesmen were found to be commuted into definite money payments made under the name of *tunc*.

Accordingly in the Codes the customary unit of

<sup>1</sup> This conclusion, drawn from later charters, does not seem to be inconsistent with the Codes.

It is true that the Triads represent that the right of co-aration of the waste was a part of the *cyvarwys* of every tribesman, and that 'every wild and waste belongs to the country and kindred in common' (*W.L.* XIII. ii. 101). But this is consistent with the power of the *brenhin* to dis-

pose of the special portion of the waste in every *cymwd* allotted to him. According to the Codes it was the official duty of the *maer* and *canghellor* 'to keep the waste of the *brenhin* until he shall dispose of it' (*D.C.* II. xii. 9 and *G.C.* I. xxxv.), and, according to the *Venedotian Code* (II. xviii. 7), these officers did not lose their right of service upon it even when it was disposed of.

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*gwestva* is commuted into what is called the *tunc* pound. CHAP. VI.

There are indications that originally, before the commutation, the payment of food-rents was arranged in such a way as to supply the customary provision for so many 'nights' entertainments,' a practice of which the *firma unius noctis* of the Domesday Survey and other mediæval documents, was probably a survival.

The *gwestva* of the Codes commuted into the *tunc* pound.

The *firma unius noctis*.

It is obvious that Cymric chieftains, when on progress from one place to another, whether on military or hunting and hawking expeditions, needed both shelter and also provision for the nightly entertainment of themselves and their company.

The onus of making provision for their shelter fell, under the Codes, upon the *aillts* or non-tribesmen.

Provision of the chieftain's shelter when on progress to be made by the *aillts*.

The *brenhin's* hall consisted of six columns or poles, probably often newly felled trees, placed in parallel rows of three, and fastened together at the top to the roof-tree, thus forming a kind of nave. Then at some distance behind the poles low walls of stakes and wattle shut in the aisles. The roof was covered with branches and thatch, and there were wattle doors of entrance at the end. Along the aisles behind the poles were placed beds of rushes, called *gwelys*, and the footboards of the beds were used as seats in the daytime.<sup>1</sup> All houses put up in this way were alike, and each piece of timber had its customary value from the poles and the roof-tree down to the stakes and the wattle.<sup>2</sup>

Construction of the chieftain's hall.

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<sup>1</sup> Giraldus Cambrensis, *Descr.* Camb. I. c. x.

<sup>2</sup> *Venedotian Code*, III. xxi. 6.

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The fire was in the middle between the central posts, and divided the upper portion, where sat the chief, the *edling*, and principal officers, from the lower and humbler end of the hall. The silentary stood by one of the central posts, and it was his duty to call attention by striking it with his staff.<sup>1</sup>

Such a hall as this was easily constructed and removed, and owed what fleeting grandeur it possessed to its curtains, and the weapons of the temporary inmates hung upon its sides.

At first sight the construction of buildings such as this for a few nights' shelter of the chieftain and his company might seem too onerous a customary obligation to be periodically imposed upon the chieftain's 'villeins.' But it is recorded in the Boldon Book that the *villani* of the Bishop of Durham had to furnish for his great hunts just such a hall in the forest, 60 feet long and 16 feet wide between the posts, together with a buttery, steward's room, chamber, privy, and chapel,<sup>2</sup> so that the following passage from the 'Venedotian Code' need not be surprising:—

'Nine houses which the villeins of the *brenhin* are to erect for him: a hall, a chamber, a buttery, a stable, a dog-house, a barn, an oven, a privy, and a dormitory.'<sup>3</sup>

This provision frequently wanted.

Whether these buildings were put up afresh for every royal visit, or were only repaired on occasion, we are not told. Possibly the *brenhin* may have required such provision at frequent intervals, for besides his hunting and hawking he seems very often to have called out the tribesmen to join his host in the mili-

<sup>1</sup> V.C. I. vi. 1, and D.C. I. v. 2.

<sup>2</sup> Boldon Book, p. 575.

<sup>3</sup> Venedotian Code, I. xliii. 16, and see Dimetian Code, II. xi. 7.

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tary exercises which perhaps had succeeded to more strictly marauding expeditions of an earlier period.

CHAP. VI.

Military expeditions and exercises.

'The king (*brenhin*) is not to go with his host out of the country except once a year, but they are to attend the king in his own dominion whenever he shall please. The king is to have from every *villein-tref* a man, a horse, and an axe to form encampments, at his own cost.'<sup>1</sup>

According to Giraldus Cambrensis, Welsh tribesmen were eager to join in warlike expeditions—*gens armis dedita tota*.<sup>2</sup> He represents not only the *uchelwrs* (*nobiles*), but all the people as eager to rush from the plough at the signal for war.

The tribesmen were free from having men or dogs quartered upon them except during the great progress of the *brenhin's* household in winter.

'Neither *maer* nor *canghellor* is to be imposed upon a free *maenol*, nor progress, nor *dovraeth*, nor youths (*mackvjeit*), nor anything (except as above) except the great progress of the household in the winter.'<sup>3</sup>

What, then, was this great progress of the household to which the tribesmen were subject?

The progress of the household after Christmas.

'The chief of the [*brenhin's*] household is to have a progress assigned him by the king after separating from him at Christmas, himself and the household. The household is to consist of three parties: the elder party, the middle party, and the younger party; and alternately he is to be with each: and the party he is with is to choose its house. And so long as he shall be on that progress he is to have servants, a doorward and a cook, and servants of the table, and these are to have the skins of the animals which are slaughtered, and the cooks are to have the tallow, the fragments, and the entrails.'<sup>4</sup>

The rough character of these progresses, though restricted by the Codes, is apparent enough. The slaughter of animals for the night's entertainment,

<sup>1</sup> I. xliii. 15.

<sup>2</sup> *Desc. Camb.* ch. viii.

<sup>3</sup> II. xix. 6.

<sup>4</sup> *Venedotian Code*, I. vii. 22.

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and the division among the followers of the skins, the tallow, and the entrails, are graphic features indeed. These progresses were, moreover, quite apart from the military and hunting or hawking expeditions of the *brenhin* himself, because when they were concluded the chief of the household was to return to him, and remain with him for the rest of the year.

The progress of the chieftain and his company.

The *brenhin's* own progress was of another kind. He and his company were not quartered on the tribesmen, but, whilst his *aillts* had to provide him with his necessary buildings for shelter, it was the duty of the free tribesmen to contribute the food and mead for his entertainment.

The *gwestva* of the free tribesmen for his 'night's entertainment.'

This they did by the payment of the *gwestva* or food-rent. And, as before said, there are incidental indications that it was provided originally on the system of the 'night's entertainment.'

Amongst the curious Welsh phrases into which the number nine entered, one is recorded in the 'Welsh Laws'<sup>1</sup> which is significant in this connection—*Nab nos gwesty*—'the nine nights of the guest-house.'<sup>2</sup> Further, in the 'Dimetian Code' each *trej* providing its *gwestva* to the chieftain is 'to light the fire three nights and three days for him,'<sup>3</sup> suggesting at least that the *gwestvas* were arranged so as to provide for periods of three nights at a time.

Again, the Venedotian food-rent, or *tunc* pound in lieu of it, was to be accompanied by the payment of 24*d.* of supper-silver for the 24 servants of 'every

<sup>1</sup> *W.L.* X. viii.

<sup>2</sup> Translated in the Latin ver-

sion 'novem noctes hospitii,' *Leges Wallice*, II. xlvi. 8.

<sup>3</sup> *D.C.* II. xix. 6.



feast at which mead was drunk,'<sup>1</sup> thus leading to the inference that the *tunc* pound of Venedotia was provision for one night's carousal of the *brenhin* and his company. CHAP. VI.

There is some obscurity in the Codes with regard to the method of clustering the households or homesteads of tribesmen into the groups from which the *gwestva*, or *tunc* pound in lieu of it, was due. The arrangement in groups for payment of the *gwestva* or *tunc* pound.

In the Venedotian Code<sup>2</sup> the *tyddyns* were grouped into *randirs*, the *randirs* into *gavaels*, the *gavaels* into *trefs*, and the *trefs* into *maenols*. And the *maenol* was the unit which paid the *gwestva*, or *tunc* pound. In South Wales the *gwestva*-paying group was the *tref*, and this was composed of four *randirs*, each of which contained 312 erwes of 'arable, pasture, and wood, and space for buildings on the twelve erwes.'<sup>3</sup>

Thus the *gwestva*-paying unit in North Wales seems at first sight to have been a certain number of *tyddyns*, whilst in South Wales it embraced a certain area of land. It is possible, however, that there may be some way of reconciling the two methods, for there are indications that in the description in the Venedotian Code the *tyddyn* is taken as a unit of land measurement. On the whole, however, it is better, perhaps, not to attempt at this point any further explanation than that the group of holdings called a *maenol* in Venedotia and a *tref* in South Wales was the *gwestva*-paying unit, bearing in mind also the fact, learned from the Denbigh Extent, that the *villatæ*, whatever they might be, were the fixed units, and that the *weles* of tribesmen were

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<sup>1</sup> *V.C.* I. ix. 25.

<sup>2</sup> *V.C.* II. xvii.

<sup>3</sup> *D.C.* II. xix. and xx.

CHAP. VI. easily moved, with their cattle and their internally complex tribal rights, from one district to another.

In what the *gwestva* consisted.

Passing, then, to the *gwestva*, or food-rent itself, in what did it consist?

In the Venedotian Code.

In the Venedotian Code the '*tunc* of a free *maenol*' is thus described:—

From every free *maenol* the *brenhin* is to have a vat (*keruyn*) of mead nine handbreadths in length diagonally.

If mead be not obtained, two of *bragot*; and if *bragot* be not obtained, four of ale (*gbrjw* = *cerevisia*).<sup>1</sup>

The vat of liquor was, therefore, a prominent feature in the *gwestva*, but other things also were included. A few clauses further on, the '*king's gwestva* from a free *maenol*' is more fully described, thus:—

The measure of the *brenhin's gwestva* in winter from a free *maenol*: that is to say:—

A horseload of the best flour that shall grow on the land.

The carcase of a cow or an ox.

A full vat (*keruyn*) of mead 9 handbreadths in its depth diagonally and as much in breadth (*sic*).

Seven thraves of oats of one band for provender.

A three-year-old swine.

A salted fitch of 8 fingerbreadths in thickness.

A vessel of butter 8 handbreadths in depth, not heaped, and 8 in breadth.

And if these cannot be obtained a pound is to be paid in lieu of them, and that is the *tunc* pound, and 2*Ad.* to the king's servants.

The statement is then repeated that if mead cannot be obtained two vats of *bragot* or four vats of ale are to be paid.

The *tunc* pound covered all, and it is further stated that it is to be reckoned as divided thus, viz.: 'Six score [pence] for bread, three score for liquor (*llyn*), and three score for *enllyn*.'

<sup>1</sup> V.C. II. xxi.

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The *tunc* pound, therefore, contained twelve score, or 240 pence. And as in the Latin version a 'score of silver' is rendered as '*uncia argenti*,' it is clear that we have to deal with weights of silver instead of coin, and with the Gallic pound of 20 pennyweights to the ounce and 12 ounces to the pound. The equation, therefore, between the food-rent and the pound of silver may, after all, be founded on ancient custom.

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The *tunc* pound was the Gallic lb. of 240*d.* of silver.

In the Gwentian and Dimetian Codes the *tref* is the unit for payment of the *tunc* pound, and the *gwestva*, of which the latter was the equivalent, is described almost in the same words as in the Venetian Code, leaving out some of the smaller items. It consisted of the horseload of wheat-flour, an ox, 7 thraves of oats, a vat (*gerbyn*) of honey, and 24 of silver.<sup>1</sup>

The *gwestva* of the Gwentian and Dimetian Codes.

When honey was wanting, two vats of *bragot* or four of beer were to be paid instead. And the vat, or *cerbyn*, is described in these words:—

'The height of the vat is to be nine handbreadths when measured diagonally from the further bottom groove to the hither rim. . . . And it ought to be sufficiently capacious for the *brnkin* and his elder to bathe therein.'<sup>2</sup>

There was also a summer *gwestva*, which was to consist of:—

a fat cow, a fat wether 3 years old, and a sow of 3 winters three fingers thick, and [it is added] 'the *trev* is to bring all these to the king, and to light a fire three nights and three days for him.'<sup>3</sup>

In the Gwentian Code the summer *gwestva* is only obscurely alluded to, but in other points the

<sup>1</sup> *Dimetian Code*, II. xix.; |  
*Gwentian Code*, II. xxxiv.

<sup>2</sup> *D.C.* II. xix. 3.

<sup>3</sup> *Id.* xix. 6.

CHAP. VI. description in the Dimetian Code is closely followed, except that instead of the vat of honey the words used are 'what shall suffice for a vat of honey,' probably in both cases the meaning being as much honey as would brew into a vat of mead.

The  
*cervin* or  
vat of  
mead,  
*bragot*, or  
beer.

The vat (*keruijn* or *cerbijn*) of mead, or, if mead were wanting, to be filled four times with beer (*gbrjw* or *cbrbjf* = *cerevisia*), is of some interest. The word used throughout connects it not so much with mead as with the Gallic beverage beer. *Bragot* also seems to have been a Gallic drink. The word *bragot* (Irish, *brach*), in Latin *brace*, occurs constantly in connection with the food-rents of Brittany in the Redon Chartulary. It is mentioned by Pliny, and was used sometimes for malt and sometimes for the liquor brewed from it.<sup>1</sup>

This vat, by which all three beverages were measured for the *gwestva*, is always described in the Codes as nine handbreadths in its diagonal measure, following the traditional method of using the gauging-rod adopted by the professional gauger.

The method of measuring vessels in this way by their diagonal is a widely extended and ancient one. Thus, in the Icelandic *Gragas* the same method of measuring the size of a vessel is used.<sup>2</sup>

In the Latin version of the Dimetian Code the *dolium*, or vat, of mead is described as nine palms *in longo et in lato*,<sup>3</sup> but in the other Latin version the nine palms are to be *per obliquum a fundo usque ad*

<sup>1</sup> Cf. with the Greek *χόρμα*, and Irish *cuirn*, and Pliny's mention of the Spanish word *cerea*. And see Hehn's *Kulturpflanzen*, &c.

(Berlin, 1877), p. 132.

<sup>2</sup> *Gragas*, vol. i. p. 501; *Kaupá-balkr*, tit. lxxxv.

<sup>3</sup> *Leg. Wall.* II. xiii. 2.

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*summum*.<sup>1</sup> These may probably be taken as inexact translations from the Welsh, 'nine *handbreadths* diagonally measured.' CHAP. VI.

The handbreadth was a measure distinct from the palm, and, reckoning the width and height as equal, the contents of a round vessel with upright sides and with such a diagonal measurement would contain not much more or less than the Winchester quarter of 64 gallons (280 litres).

Thus, presumably, 64 gallons of mead or four times the amount of beer, together with the carcase of a cow or an ox, and a horse-load of flour, with bacon and butter added, was the *gwestva* contributed by the *maenol* in Venedotia and the *tref* in South Wales towards the nightly carousals of the chieftain and his company.

The normal retinue or company of the *brenhin* is described in the Venedotian Code as consisting of thirty-six horsemen—equivalent to *uchelwrs* or *equites*—*i.e.* of the twenty-four officials of the king and queen, and twelve *gwestais*, possibly *uchelwrs*, bringing the *gwestvas* from the twelve *gwestva*-paying *maenols* in the cantref; and there would be numerous hangers-on and dependents, including the twenty-four servants to whom supper silver was due.<sup>2</sup> The normal retinue or company of the chieftain.

How many nights' carousal were provided for by the twelve *gwestvas* from the cantref in which the chieftain was making his progress remains undisclosed.

<sup>1</sup> *Leg. Wall.* I. xviii. 6.

<sup>2</sup> *V.C.* I. ix. 25.

## V. THE CHIEFTAIN'S DUES FROM NON-TRIBESMEN.

## CHAP. VI.

The main burden of the chieftain's progresses and maintenance was placed, no doubt, upon the shoulders of others than the free tribesmen.

The twelve *gwestvas* of free tribesmen from each cantref—six from each cymwd—were a substantial contribution to his maintenance, but it was supplemented by other provisions.

The  
*maertref*  
of the  
chief.

In the first place, according to the Venedotian Code, the *brenhin* is entitled in every cymwd to two *trefs*—one for his *maertref* and the other for his waste and summer pasture.<sup>1</sup>

These two *trefs* may be looked upon as constituting what in the Extents are described as the prince's manor in each cymwd. The obligations of the men of the *maertref* have already been alluded to in connection with the Manor of Aberffraw.<sup>2</sup>

Apart from this special provision for the chieftain, according to the Venedotian Code, the cymwd was to be arranged in twelve groups, or *maenols*.

Four  
*maenols*  
in each  
cymwd  
assigned  
to *ailtts*.  
Their  
services.

Six of these, as we have seen, were *gwestva*-paying *maenols* of free tribesmen. Of the eight *maenols* left, two were set apart specially for the support of the *maer* and the *canghellor*. The remaining four were to be assigned to *ailtts* to support dogs and horses and for the purposes of progress (*chylch*) and quarters (*dovraeth*).

The *maer* and *canghellor* were to make progress

<sup>1</sup> V.C. II. xvii. 12.

<sup>2</sup> The description in the Den-  
high Extent of the manor and

*maertref* of Dynrobyn in Ros  
Isdulas will be found in the  
Appendix, p. 91.

in parties of four among the king's *aillts* twice in the year. And besides this:—

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'The *aillts* of the king (*brenhin*) are not to support him nor his household. . . . They are to furnish pack-horses to the king for the hosts, and they are to present the queen once every year with meat and drink, and they are to support the dogs, the huntsmen, the falconers, and the youths, all of them once every year.'<sup>1</sup>

It has already been mentioned that the *aillts* had to put up the chieftain's buildings, and furnish horses and men, with hatchets, for making encampments on his military expeditions.

In addition to these obligations, according to the Venedotian Code, the bond *maenols* had to furnish yearly two *dawn-bwyds*, or food-gifts.

The *dawn-bwyds* or food-gifts of the non-tribesmen.

*In Winter.*

- A three-year-old swine.
- A vessel of butter 3 handbreadths in depth and three in breadth.
- A vat full of bragot nine handbreadths in depth diagonally.
- A thrave of oats of one band for provender.
- 26 loaves of the best bread grown on the land. . . .
- A man to kindle the fire in the hall that night, or 1*d.*

*In Summer.*

- A three-year-old wether.
- A dish of butter.
- 26 loaves.
- A cheese of one milking of all the cows in the *tref*.<sup>2</sup>

According to the Gwentian Code, the *dawn-bwyds* were as under :

*Winter.*

- Vat of ale.
- A sow 3 fingers thick.
- A salted fitch.
- 60 loaves of bread. . . .
- 20 sheaves of oats.
- 1*d.* from every *randir* to the servants.

<sup>1</sup> V.C. II. xix. 9-11.

<sup>2</sup> V.C. II. xxvii. 2.

*Summer.*

## CHAP. VI.

Tub of butter 9 handbreadths in width and a handbreadth in thickness with the thumb standing.

Cheese of a meal's milk from all the *tasogs*, along with bread.<sup>1</sup>

According to the Dimetian Code, the amount of the *dawn-bwyds* was as under :

*Winter.*

A sow 3 fingers thick in her hams, &c. (or tub of butter).

A fitch of salted bacon.

60 loaves of wheaten bread (six of fine flour).

Vat full of bragot.

20 sheaves of oats and one band.

1*d.* for the servants.<sup>2</sup>

As to the summer *dawn-bwyd* there is some obscurity, but it did not differ much from that of the other Codes.

## VI. CORROBORATION OF THE CODES BY THE EXTENTS.

Evidence  
of the  
Extents.

It will be convenient in concluding this chapter to return once more from the Codes to the Extents, in order to test the reality and authenticity of the customary law recorded in the former by comparison with the facts found by the surveyors actually existing at the date of the latter.

It refers  
back to  
the period  
before the  
conquest.

The earliest Extent of Aberffraw afforded evidence describing sufficiently clearly the money payments of the free tenants and the rents in kind of the hamlets of *nativi*. And the result of the petition of the tenants of Penros proved both that the description given was of the condition of things in the time of the princes before the conquest of North

<sup>1</sup> G.C. II. xxxiv.

<sup>2</sup> D.C. II. xix.



Wales, and also that the greatest care was taken to perpetuate the rents and services without alteration. CHAP. VI.

But we must go to the Denbigh Extent for an example of a villata which was still the geographical unit for payment of the food-rents of the free tribesmen commuted into the *tunc* pound.

If the reader will look back once again to the analysis of the villata of Prees given above at p. 38, he will see an example of a group of six so-called *progenies* or *weles* located together in a single villata, though by no means confined to that one locality. The *progenies* of Canon and Pythle ap Lauwarghe had several other locations. Their flocks and herds and dwellings were scattered here and there in places where they had rights of grazing. But at Prees they each had rights to the occupation of an undivided sixth part of the villata. And as this villata was a geographical unit from which a *tunc* pound was due, they had each to pay their sixth part of the pound—*i.e.* 3s. 4d.

The unit for payment of the *tunc* pound in the Denbigh Extent.

They were not paying the exact amount at the date of the Extent because there had been escheats and forfeitures. Instead of the full *tunc* pound the tenants of Prees at the date of the Extent were paying only 9s. 11½d., but the entry of the surveyor begins by saying that 'the villata of Prees with its hamlets . . . in the time of the Princes rendered of *tung* 20s. 0½d. when it was entirely in the hands of true heirs before forfeitures.' (See App. p. 57.)

The villata of Prees paid a *tunc* pound in the time of the Princes.

Now the *progenies* of Pythle, under the name of the grandsons of Pythle, also occupied the whole of the villata of Tebrith, and paid, therefore, the whole of the *tunc* pound of that villata.

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So also  
the villata  
of Tebrith  
was a  
*tunc*-pay-  
ing unit.

The unit  
for pay-  
ment was  
a geo-  
graphical  
area or  
district.

Possibly  
arranged  
so that  
the whole  
of Vene-  
dotia  
should  
provide  
for the  
year's  
entertain-  
ments.

It is only in a few cases like these that in the Denbigh Extent a single villata paid the full *tunc* pound, but there are a great many cases in which two or more clustered together would make up an even pound.

In the meantime the cases of Prees and Tebrith are sufficient to show that the unit of food-rent commuted into the *tunc* pound was payable from a geographical area or district, and not charged upon particular *weles* or even groups of *weles*. In a word, the tribute of the chieftain was thus territorial and not personal. The *weles* of free tribesmen could be shifted about from one villata to another, and the number of *weles* could increase or diminish without altering the payments of a particular area or the total of the chieftain's food-rents.

If, for instance, the twelve free *maenols* of the Venedotian cantref each produced a vat of mead containing sixty-four gallons, the twelve vats from the whole cantref would produce 768 gallons; and if each vat contained the supply for three nights' carousal in the chieftain's hall the cantref would provide for thirty-six nights; and if at the time when the arrangement was made there were ten cantrefs in Venedotia, they might together provide for a year of 360 nights.

There is no evidence that this was the actual arrangement by which the year's supply of mead was provided—in fact, the number of cantrefs may have varied from time to time<sup>1</sup>—but it illustrates the possi-

<sup>1</sup> The authorities differ as to the number of cantrefs in North Wales, 10, 12, and 15 being

mentioned. See under 'Cantrev' in the glossary to *Ancient Laws of Wales*.

bility of dividing a chieftain's territory into fixed geographical units, each of which should contribute an aliquot part of the year's supply of mead, just as King Solomon divided his tributary provinces so that each should provide for a month's supply of the wants of his luxurious court.

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Besides the food-rents or *gwestva* payments of the free tribesmen of the Codes, there was the burden of the annual progress of the *brenhin's* household at Christmas. And there were also various services in connection with the furnishing of horses, the support of dogs and youths, which in the Codes fell upon the non-tribesmen in addition to their food gifts. There are traces of these also in the Extent.

The *pastus* of the Denbigh Extent was in commutation of other services.

Besides the *tunc* of each *cymwd*, generally divided into that from the free tribesmen and *nativi* respectively, there is always mention of other payments, under the name of *pastus*, of various kinds—*pastus principis*, *pastus familiæ principis*, *pastus stalonis*, *pastus penmackew et wayssyon bagheyn*, &c.<sup>1</sup>

In the Latin version of the Dimetian Code the *brenhin's* household is translated '*familia Regis*,' and there can be little doubt that the *pastus* of the Extent includes the payment in commutation of the annual provision, not only for the progress of the household, but also for other services connected with the keeping of horses and dogs, the fosterage and maintenance of youths, &c.

Thus, in the Extent of the villata of Prees, immediately after mention of the *tunc*, is the entry: '*De*

<sup>1</sup> *Pastus penmackew et wayssyon bagheyn* = *mackuyeit* and *gweisson bychen*—i.e. fosterage and young youths. See glossary, *Ancient Laws of Wales*, sub '*Macwy*.'

CHAP. VI. *pastu* the prince had nothing, neither of the *pastus* of the family of the prince nor other kinds, because all the tenants of this *villa* do these services in other *villæ* as appears above in each place and *villata* respectively.'

The word *pastus* seems to be a word covering a variety of services, to some of which both classes of tenants were liable, nearly all of which at the time of the Extent had become commuted into money payments.

The evidence of the Extents strongly corroborates that of the Codes,

and the two together warrant belief in the reality of the tribal customs,

and that in the main the principles of tribal custom have been correctly understood.

Importance of this to the understanding both of the

On the whole, as regards the relations of the chieftains to the tribesmen, the description contained in the Codes is corroborated by the facts recorded in the Extents. And, reviewing the evidence as a whole, as regards both the structure of the tribal society of the Cymry and its relation to the land, the facts recorded by the surveyors in the Extents and the explanation of them in the rules of customary law contained in the Codes are sufficiently consistent to warrant belief in the reality of tribal customs which could produce such results.

It would be presumptuous to suppose that in all cases the facts have been correctly grasped and the principles of tribal custom embodied in the Codes rightly understood. But the hope may, perhaps, be permitted that in the main, subject always to fresh evidence and constant reconsideration of what evidence already exists, a solid foundation has been laid for further historical and economic inquiry.

The almost unique advantage possessed by the Cymric tribal system in its survival into the period of Codes and Extents makes it a point of vantage for further research both backwards and forwards. Any

understanding of the modern economic evolution of society in Wales must start from it. And it may be a stepping-stone also to a knowledge of the earlier past, not only as regards the tribal system in Wales, but also as regards other tribal systems, of which so little is known, but which have, nevertheless, made large contributions to the economic structure of modern European society.

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economic evolution of society in Wales, and also of the other tribal systems of Europe.

[NOTE.—In the Extents (8 Ed. I.) of some districts in Cardigan-shire quoted in the document added as Appendix F to this edition (p. 108), the commots are described as held in so many 'Westuas,' each of five 'Randirs,' and each Westua pays four marks per annum of 'rent of assise,' and also services of providing food for the chief with his family on the yearly progress, as well as that of his huntsmen and youths with dogs and falconers with birds, 'which service is called "Westua."' The document itself is of A.D. 1806 (84 Ed. I.), but the Extents quoted are of A.D. 1280, *i.e.* fifty-five years earlier than the Denbigh Extent.]





## CHAPTER VII.

### *THE TRIBAL SYSTEM AND THE CHURCH.*

#### I. THE IMMUNITY OF THE CHURCH FROM THE EXACTIONS OF TRIBAL CHIEFTAINS.

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WE have now to consider another element which strikes from outside like a wedge into the Welsh Tribal System.

It has already been noticed that the so-called Manor of Aberffraw was divided into two sections by the parish of Cadwaladr or Eghissel. This parish had two churches, one of which has perished. The surviving one contains the well-known stone with the inscription, supposed to be of the seventh century, in memory of St. Cadwaladr's grandfather, *Cadvan*, who reigned at Aberffraw about A.D. 616-630.

St.  
Beuno's  
monastery  
at Clyn-  
noc.

The Aberffraw chieftains made many donations to churches. Cadvan himself, according to the legends, had been converted by St. Beuno, and the church at Aberffraw—the church of the Palace—and the one at Trefdraeth, were both dedicated to that saint. St. Beuno's monastery at Clynnoc on the Carnarvonshire side of the Menai Straits was the gift of Cadvan's son Cadwallon.

The tradition of the gift of the site of this monastery is recorded shortly in the confirmatory charter

of Edward I.<sup>1</sup> made after the conquest of North Wales on the evidence of the rector of the collegiate church of Clynnoc which had succeeded to the monastery.

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Its im-  
munities.

'A certain *Gwithenit* gave his own villa of Clynnok Vawr to God and St. Beuno, then Abbot of Clynnok Vawr, for his soul and the soul of his *consobrinus* Catwalinus *sine censu Regali, et sine consule, sine proprietate alicui, quamdiu fuerit lapsus in terra.*'

In the legendary life of St. Beuno the story of this gift is given more at length.

After the death of Cadvan (about A.D. 616) St. Beuno is said to have visited Aberffraw in order to purchase land from his son and successor, Cadwallon. In exchange for a golden rod (*gwaell eur*) worth 60 cows,<sup>2</sup> which Conan (or Cynan)<sup>3</sup> son of Brochwel (Prince of Powys), had given to St. Beuno to be used as money, Cadwallon gave to the Saint a place called *Gwardauc*, in Carnarvonshire. After he had built his church, and was walling in the boundaries, the title to the land was disputed by a woman to whom a child had been born, and who now claimed the land as the inheritance (*tref y tat*) of her child. She was perhaps the Cymric widow of an *aillt*, whose child had inheritance by maternity. Immediately St. Beuno went with the woman to Cadwallon, who, possibly, had treated the land as escheat, and demanded either other land or return of the golden rod. The Prince,

<sup>1</sup> *Record of Carnarvon*, p. 257.

<sup>2</sup> It is clear that the golden rod was used as money, and equated with the cow, the usual

unit of value.

<sup>3</sup> Cynan, son of Brochwel, invaded Glamorgan after Cadoc's death.—*Lives of Camb. Saints*, p. 375.

having refused his demand, was left by St. Beuno under a curse. Whereupon his cousin Guidevit

‘for the sake of his soul and of the soul of his cousin Cadwallon, gave to God and Beuno for ever his *tréf* called *Kelynnawc* (Clynnoc) without tribute (*heb vab*), without service (*heb ardreth*), &c.’<sup>1</sup>

The practical result of donations such as these to the saints and to the Church appears to have been to take the land so given once for all and absolutely from under the control of the chieftain of the district, and all tribal tribute and service to him.

Immunities of the church of Cadwaladr.

Thus, in the ‘Record of Carnarvon,’ the land belonging to the church of St. Cadwaladr was described as follows:—

‘EGHISSEL is a free villa and held of *St. Cadewaladre the King* and there are in this villa two *weles* (*wele* Ith ap Tanherñ and *wele* Welsonfraide ap Tanherñ) and the heirs are so and so. And nothing is thence rendered to the Prince per annum, nor do they make suit to either comot or hundred, nor pay reliefs nor amobr. And they say they are free to grind in their own houses; but they say that they owe appearance at two great turns of our lord Prince per annum for all other services. And in the second *wele* there are 3½ bovates escheated, which the *Communitas* of this villa now holds. *Summa per annum, vii.s.*’<sup>2</sup>

Legendary miracles in defence of immunities.

It is important to observe further in how many cases the miraculous stories attributed to the Welsh saints in the legends turn upon the necessity of constantly guarding this freedom of Church lands from ordinary obligations to the tribal chieftains. Thus, to take another example from the life of St. Beuno, the same Cynan, Prince of Powys, who had given him the golden rod, had also granted to St. Beuno a place called Gwydelwerun in Merionethshire, on which he had erected a church. But it happened that Cynan’s

<sup>1</sup> *Lives of Cambrian Saints*, p. 16 and p. 304. | <sup>2</sup> *Record of Carnarvon*, p. 46.



nephews, in the ordinary course of a hunting expedition, came upon the land, and, according to tribal custom, claimed hospitality. St. Beuno acceded to their request and gave them a young ox for their meal; but, by a miracle, prevented the fire from boiling the meat, and afterwards cursed them for 'demanding tribute and service (*mal ar dreth*) from what their fathers had given to God *free (yn ryd)*.'<sup>1</sup>

Again, in the Life of St. Brynach,<sup>2</sup> a saint of South Wales, who lived before the first visitation of the Yellow Death, *i.e.* before A.D. 547, a somewhat similar story is told. A certain chieftain named *Clechro*, with the concurrence of his sons, granted his land to St. Brynach, the sons becoming disciples of the saint and he himself retiring to Cornwall. *Maelgwn*, coming that way with his retinue, demanded entertainment (*cena*). The saint, to preserve his rights, declined. Whereupon the king's servants seized upon a cow. But with all their efforts the fire would not cook the meat, and seeing the miracle the king humbly submitted, and after having partaken of the hospitality now freely offered by the saint, confirmed his privileges, and made a further grant of land according to the record in the following words. These evidently follow a common form, though by no means certainly of the sixth century:—

<sup>3</sup> 'In nomine Dei et Domini nostri Jesu Christi te [St. Brynach] et locum tuum totumque territorium ad locum tuum pertinens; necnon omnes in eo commanentes, ab omni regia exactione in perpetuum libero; insuper terram *Thelych* monachi ditioni tue liberam assigno: qui ergo contra hanc donationem meam de cetero venire presumerit Dei maledictionem omniumque fidelium Christi et meam celeriter incurrat.'

<sup>1</sup> *Camb. Saints*, pp. 15 and 302.

*Vesp.* xiv. fol. 77, B.M.

<sup>2</sup> *Ib.* p. 10, from *Cotton MS.*

<sup>3</sup> *Ib.* p. 12, from same MS. fol. 80.

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munities  
granted to  
Llandaff.

Contemporary with St. Brynach was St. Teilo, the founder of the church of Llandaff, whose privileges are thus given in the 'Book of Llan Dav,' evidently following a later and elaborately worded common form framed to withdraw the Church property absolutely from secular or tribal control. Whatever its date, it none the less testifies to the completeness of the immunity claimed by the Church, and the sort of exactions to which property was otherwise liable under the tribal system.<sup>1</sup>

ÿholl cÿfreith didi	To enjoy all its laws
hac dÿ thir, hac di dair	and its lands, and its territories
rÿd o pop guasanaith breennin	free from all regal and secular
bÿdaul,	service
heb mair, heb cÿghellaur,	without mair, without canchyllor,
heb cÿhoith, dadl ma y meun	without attendance at public
gulat	courts of litigation
hac nÿ dieithÿr,	either in the district or out of it,
heb luÿd	without going on expeditions
heb gavaÿl, heb guÿlma :	without arrest, without keeping
	watch and ward :
ÿ cÿfreith idi yn hollaul,	with complete legal cognizance,
o leitÿr, o latrat, o treis,	of thief, of theft, of violence,
o ðynnyorn o cÿnluÿn	of slaying, of waylaying,
hac o lose, o amrÿson canguaÿt a	of incendiarism, and contention
heb guaÿt,	with blood and without it,
y ðiruÿ hay camcul ÿndi didi ÿn	with full right to fines and penal-
hollaul,	ties for crimes,
o dorri nand ÿnnlann,	of violating the privilege of
	refuge,
hac ÿn dieÿthÿr lann,	either in or out of the precinct,
orachot ÿnn, luhÿn, hac dieithÿr	of attack, secret or open,
luhÿn,	
o cÿrch ÿpopmÿnnic ar tir Teliau	of assaults anywhere on the land
	of Teilo,
hay guir hay braut dÿ lÿtu	and with its right and jurisdiction
ÿruluÿs ÿgundig Teliau ÿnn	over its dependents at the
Lanstaff.	White House of Teilo at
	Llandaff.

<sup>1</sup> 'No one who has any know- | ment believe that Geoffrey, or any  
ledge of Old Welsh will for a mo- | of his contemporaries, could have

Now, whatever may be thought of the authenticity or antiquity of these legendary origins of ecclesiastical property, and of its immunity from all *census terrenus* or *census regalis*, i.e. from tribute or food rents to secular chieftains, the contention that it ought to be thus free was quite consistent with the claims of the Gallic Church in the sixth and seventh centuries.

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Immunity from all *census terrenus* early claimed by the Church.

Amongst the canons included in the collection of so-called Irish canons, to which, however, Mr. Bradshaw assigned a Breton origin, is one headed '*De censu non dando super ecclesiam*,' and St. Augustine is quoted: '*si ipsi filii liberi sunt a censu in quolibet regno terreno, quanto magis filii regni illius, sub quo sunt omnia terrena regna.*' And St. Ambrose is quoted as saying: '*Ecclesia catholica libera est ab omni censu.*'<sup>1</sup>

The phraseology of these passages coincides closely with that of the legendary donations.

But it is possible that the grant to St. Teilo went exceptionally far. It not only gave immunity from all *census terrenus*, but transferred judicial jurisdiction from the *brenhin*, or king, to the bishop. The general immunity according to the Codes did not always go so far as this. Thus, in the Venedotian Code is the following statement:—

Limited in the Codes.

'No land is to be without a *brenhin* (*djurenhjn*). If it be abbey land he [the *brenhin*] is to have (if they be laics) dirwy and camlwrw and amobyw and ebediw and hosts (*llwyd*) and theft (*lledrat*). If it be bishop's land he is to have hosts and theft. If it be hospital land he is to have theft and fighting (*ymlad*), and therefore there is no land without him.'<sup>2</sup>

written the Welsh of Teilo's | p. xxii and p. 120.  
"Privilegium" or of the bounda- |  
ries.' *Book of Llan Dav* (preface),

<sup>1</sup> *Wasserschleben*, p. 79.

<sup>2</sup> *Venedotian Code*, II. xii. 8.

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But ad-  
mitted  
com-  
pletely on  
the con-  
quest of  
N. Wales.

It may well be that the tribal chieftain of the time of Howel had become jealous of ecclesiastical encroachments, and did not willingly acquiesce in the admission of the absolute immunity claimed by the Church in the sixth century. Certain it is, however, that nothing could be more complete than the royal admission of absolute immunity to the successors of St. Beuno and the collegiate church of Clynnoc immediately after the conquest. No stronger words could be used than those of the royal confirmatory charter of Edward I. above alluded to. It recited and confirmed the royal gift to St. Beuno with immunities as complete 'as though it were an island in the midst of the sea' (*sicut insula in medio maris*).

It is also a remarkable feature of the Denbigh extent that among the names of the numerous *villatae* belonging to the honour or lordship there are scarcely any with the common prefix *Llan*, the fact being that the lordship was honeycombed with ecclesiastical 'islands' of the kind mentioned, over which the secular lordship had no jurisdiction.

In the same way the Extents comprised in the 'Record of Carnarvon' are full of *lacunæ*, to be filled up only by adding the 'islands' of ecclesiastical territory.

## II. THE NATURE OF THE EARLY RECORDS OF DONATIONS TO THE CHURCH.

If the records of donations to the Church were of only ecclesiastical interest, it might be left to the ecclesiastical historian to examine them in detail.

But, as they contain the earliest evidence within

reach of the actions and habits and character of Cymric chieftains, they cannot be wholly ignored in an attempt to understand the Cymric tribal system.

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Any real evidence dating back to the first contact of the successors of Cunedda with the saints of the sixth century, if contemporary, must needs bristle with incidental details which cannot fail to be precious in the absence of more direct evidence.

First contact of Cymric chieftains with the churches.

Therefore, both as regards the relations between the tribal system and the Church, and as regards the tribal system itself, the attempt must be made to form a sound judgment upon the difficult question of their authenticity.

They suffer from their connection with the legends of the miraculous lives of the saints to whose churches they were made, and from the suspicion of interested motives in the scribes of the twelfth century, by whom they were collected and copied, and perhaps in some cases forged.

There is, no doubt, ground for suspicion and caution. But this is quite another thing from wholesale rejection.

Part of the difficulty disappears when the records are approached as they evidently ought to be, not as charters, but as simple notes or records of transactions. They seldom, if ever, profess to be documents made by and under the signature of the donors. They are mostly expressed in the third person, and profess to record solemn acts and to state who were the witnesses before whom they were transacted. When it is observed that the first of the witnesses may be '*Deus omnipotens,*' or the saint, long at rest, at whose altar the transaction took

Nature of the early records of donations; not charters but notes of transactions.

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Some-  
times  
written  
in the  
margin of  
Gospels,

place, the character of the record becomes at once apparent.

When the record was written in the margin of a richly illuminated copy of the 'Gospels,' as was often the case, it becomes all the more obvious that we are not dealing with charters in the ordinary sense, but with acts done under solemn religious sanctions and placed under the protection of the altar at which the transaction took place.

and, as in  
the 'Book  
of Deer,'  
copied  
from one  
book to  
another.

Several such records were written, for instance, in the 'Book of Deer' in the vernacular Gaelic of Scotland, in the eleventh and twelfth centuries. This copy of the Gospels does not claim to have been itself written before the ninth century, but the first of the entries, probably made in the eleventh century, is the record of the original foundation of the monastery in the sixth century.

Thus it appears that if a sacred copy of the Gospel came into the possession of an abbey at a certain date there would be no inconsistency in the records originally made in a copy earlier in use being transferred to it by a copyist. So in the 'Book of Deer' the initial entry and the records of several of the earlier grants are all in one handwriting, and were written probably at the same time.<sup>1</sup>

And thus  
may be  
modified  
without  
fraud.

Obviously, therefore, it is by no means certain that there is fraud wherever the language or handwriting of an entry betrays that it is not contemporary. And, further, it was obviously so much easier a thing to modify an existing entry for a purpose in transcribing it than to forge an entirely new docu-

<sup>1</sup> *Book of Deer*, Mr. Stuart's preface, p. xxv.

ment that there might be fraudulent alteration without material departure from the original form of the record.

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There is another point of negative evidence in favour of the substantial correctness of the records of donations in the margins of Gospels, or presumably copied from them.

In the legendary lives of Welsh saints it often happens, as in the two cases above alluded to, that a miraculous story is the prelude to a record of donation which follows a legal formula, and makes no mention of the miracle. When this is the case the inference is natural that the formal record gave rise to the legend rather than the legend to the record.

Remark-  
ably free  
from  
miracles.

As we proceed to examine some of these records, it will be recognised that, while they are full of little archaic touches, belonging to a very early period, they are almost entirely free from the miraculous elements which are rampant in the twelfth century legendary lives of the saints to whose monasteries the donations were made.

### III. THE MS. ENTRIES IN THE 'BOOK OF ST. CHAD.'

The illuminated Gospel, called the 'Book of St. Chad,' was, according to Mr. Bradshaw, transferred to St. Chad's Church, at Lichfield, before 964-973, because it bears the signature of Wynsige, Bishop of Lichfield, whose episcopacy covered those years.<sup>1</sup>

Ninth cen-  
tury entry  
in the  
Book of  
St. Chad.

The earliest entry was evidently made whilst the book itself was in possession of St. Teilo's Church, at Llandaff. The handwriting of the entry was con-

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<sup>1</sup> *Collected Papers*, p. 459.

sidered by Mr. Bradshaw to belong to the early part of the ninth century. It is as follows:—

'Ostenditur hic quod emit + gelhi + filius ariht iud hoc evangelium de cingal et dedit illi pro illo equum optimum et dedit pro anima sua istum evangelium deo et sancto teliaui super altare. + Gelhi + filius aryht iud . . . et + cincenn + filius gripiud.'<sup>1</sup>

'Here is shown that Gelhi the son of Ariht iud bought this gospel from Cingal and gave to him for it a "best horse," and gave for his soul this gospel to God and St. Teilo upon the altar. + Gelhi, son of Aryht iud . . . et Cincenn the son of Gripiud.'

Further entry.

The next entry carries us a step further, in that it shows that Elcu, the son of Gelhi, was in possession of a property called the land of Telih.

'Surexit tutbule filius liuit ha gener tutri dierchim *Tir Telih* haioid ilau elcu filius gelhig hauidt juguret amgucant pel amtanndi ho diued diprotant gener tutri o guir imguodant ir degion guragun tago rodesit *elcu* guetig equus tres uache, tres uache nouidligi namin ir ni be cās igridu dime dichat guetig bit did braut grefiat guetig nis minn tutbule hai cenetl in ois oisoud.

'+ *teliau* testis *gurgint* testis *cynhilinn* testis *sp's* testis tota familia teliaui. De laicis *numin map aidan* testis, *signou map jacou* testis *berthutis* testis *cinda* testis.

'Quicumque custodierit benedictus erit, quicumque frangerit maledictus erit.'<sup>2</sup>

'*Tutbulc*, the son of *Liuit*, and son in law of *Tudri*, arose to claim the land of *TELIEH* which was in the possession of *Elcu* the son of *Gelhi* and the tribe of *Juguret*: he complained long about it: at last they dispossess the son-in-law of *Tudri* of his right. The nobles said to one another, "Let us make peace": *Elcu* gave afterwards a horse, three cows, three newly calved cows, provided only there be no hostility between them from this reconciliation thenceforward to the day of doom. *Tutbulc* and his people will require afterwards no title for ever and ever. . . .

'Whoever shall keep his shall be blessed, whoever shall break it shall be cursed.'

<sup>1</sup> *Book of Llan Dav*, preface p. xliii.

<sup>2</sup> *Ibid.* p. xliii, where also the accompanying somewhat tentative translation is given. Mr. Bradshaw considered the hand-

writing tenth century. The two Gelhis may nevertheless be the same person, as the second record may have been written after the transaction.



This record connects the family of Elcu, son of Gelhi, who bought the Gospel from Cyngal (?), with the family of Tutbulc, the son of Liuit, and the dispute between the two families related to the land of Telih; but there is nothing to show that the land of Telih belonged to Llandaff.

But, in the 'Book of Llan Dav'<sup>1</sup> there is a record confirming to Llandaff the ownership of the *Cella Cynqualan*, in Gower, which it states had belonged to St. Dubricius and St. Oudoceus, but had been lost in the first visitation of the 'Yellow Death.'

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Coincidences  
with the  
'Book of  
Llan Dav.'

And there is also another record of about A.D. 929,<sup>2</sup> which states that *grifud rex, filius iugein*, to make amends, *inter alia*, for a violation of the refuge of the monastery of St. Cingual, granted to Llandaff, *Penn ibei in Rosulgen* (i.e. Rosilli in Gower). And in the boundaries appended to the donation, the land thus granted is described as touching in one place '*usque ad agrum cinguali*,' and in another a modius of land '*juxta telich*.'<sup>3</sup>

This tenth-century record of the boundaries thus shows that the monastery or cell of St. Cingual was adjoining to *Telich*, and that both were in the peninsula of Gower, adjoining Rossilli. This proximity suggests that Gelhi may have bought the Gospel from the monastery of St. Cingual, and given it to St. Teilo, at Llandaff, as it was afterwards transferred from Llandaff to St. Chad, at Lichfield.

In the very next record in the 'Book of Llan Dav,'<sup>4</sup> probably of between A.D. 961 and 967 (in the reign of King Edgar), Morgan Hen, King of Glamorgan,

<sup>1</sup> *Book of Llan Dav*, p. 144.

<sup>2</sup> *Ib.* p. 239.

P. 240.

<sup>4</sup> P. 240.

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described as 'Morcant, son of yugein,' is said to restore and confirm to Llandaff all the territories which had belonged to it in the time of St. Dubri-cius, St. Teilo, and St. Oudoceus, naming certain churches and their territories. Amongst these is 'Machumur, *i.e.* Lann Liuit,' and in its boundaries occur the words 'across to Is Guaisaf, of liquallaun, the son of Tutbulch.'

These boundaries connect the land of *Lann Liuit* with *Tutbulc*. This, again, is an incidental corroboration of the entries in the 'Book of St. Chad,' where Tutbulc is said to be the son of Liuit.

Record  
of an  
emancipa-  
tion by  
four  
brothers.

The next three records, written in the 'Book of St. Chad,' are of more direct interest. They are roughly dated by the mention of Nobis,<sup>1</sup> Bishop of Llandaff, who was translated to St. David's, A.D. 840. The first is a manumission by four brothers of one Blethiud, the son of Sulgen, *et semini suo in sempiternum*, on payment of four pounds (or, possibly, four cows), and eight ounces, presumably, of silver.<sup>2</sup>

This is interesting, as a ninth-century example of a case resembling that of St. Patrick, *viz.* of the family ownership of slaves, or of *ailfts*, or *taeogs*, and of the emancipation of a whole stock or family, like that already quoted, of a *gwely* of *nativi* by the Bishop of St. Asaph.

It is imperfect, but it is supposed to read thus:—

Nobis . necesse est scribere literas quod IIII filii bledri gu[or  
ti]girmu [cim]ulch et . . . arthuis dederunt libertatem bleidiud filio

<sup>1</sup> Mr. Bradshaw's *Collected Papers*, p. 460. Nobis is described by Asser, in his *Life of Alfred*, as his *propinquus*.

<sup>2</sup> Four cows = one pound of

silver, and the worth of a bond-man was one pound in the Codes. The final letters, 'as,' are the only letters remaining, the margin of the record being injured.

sulgen et semini suo in sempiternum pro precio . atque hoc est [confirmatio] quod dedit pro libertate ejus quatuor [libr]as [or vaccas] et oo[cto] u]ncias. Coram idoneis [his t]estibus:

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DE LAICIS Rigo[llau]n filius [coff]ro guen . . . filius . . . r guoluic filius . . . dan Ov . . . filius guur [cinn]im . mer[chgu]inn filius salus arthan filius cimulch judri filius judnerth.

De clericis vero Nobis episcopus teiliav saturnguid sacerdos teiliav. Dubrino et euhelin filius episcopis, saturnbiu cam ibiav et sulgen scholasticus qui hec fideliter scripsit . . . Qui custodierit, etc.

The other two are records of ninth-century donations, of a *tref* with a *census* or food-rent.

Two donations of ninth century with food-rents.

The items of this census were:—In the first case, two score loaves and a wether in the summer and two score loaves and a sow and two score sucking pigs in winter; in the second case, three score loaves and a wether and a vessel of butter—thus resembling the summer and winter *dawnbwyds* of the *taeog trefs* of the Codes, though not absolutely identical in all the details, and taking back the system of food-rents a century earlier than the Codes.

The records are difficult, both in the reading of the manuscript entries, and in translation; but, as interpreted in Mr. Evans's edition of the 'Book of Llan Dav,' sufficiently intelligible for the present purpose.<sup>1</sup>

Ostendit ista scriptio quod dederunt ris et luith grethi treb guidauc imalituduch cimarguith-[i]eit, hic est census ejus . douceint torth ha maharuin . in irham . ha douceint torth in irgaem . ha huch . ha [do]uceint mannuclenn . deo et sancto eliudo . deus testis .

This writing shows that Ris and Luith Grethi gave Tref-guidauc. As story tellers say, this is its census, two score loaves and a wether in the summer, and two score loaves in the winter, and a sow and two score sucking pigs, to God and St. Eliud. God witness,

<sup>1</sup> *Book of Llan Dav*, preface, p. xlv.

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saturnguid testis . nobis testis .  
gaurci testis cutulf testis . de  
laicis cinguernn testis . collbiu  
testis . cohortet testis . ermin testis  
. . . hourod testis . quicunque cus-  
todierit benedictus erit et qui  
franxerit maledictus erit a deo.

Saturnguid witness, Nobis wit-  
ness, Guaurci witness, Cutulf wit-  
ness. Of the laity, Cinguernn  
witness, Collbiu witness, Cohorget  
Ermin witness, Hourod witness,  
Whoever shall keep this shall be  
blessed and whoever shall break  
it shall be cursed of God.

Osdendit ista conscriptio quod  
dederunt *ris* hahir . . . . ha . . . rdid  
ha *gurci*. r . . . . g . . . . g . . . . cibrac-  
ma . behet hirmain guidauc . ofoid  
celli irlath . behet cam dubr . isem  
hichet triuceint torth . h[a maha]  
ruin . ha guorthoueir emeninn . .  
deus omnipotens testis . saturnn-  
guid sacerdos testis . nobis testis .  
gurci testis . cutulf testis . de laicis .  
cinguern testis . [collbiu] testis . co-  
horget [testis] . ermin testis . [qui-  
cunque custo]dierit [bene]dictu[s]  
erit . et] qui fra[nxer]it . m[ale-  
dic]tus . er[it] . a deo].

This writing shows that Ris  
&c. . . . gave . . . Guidauc . . .  
as far as . . . its tribute three  
score loaves and a wether and . . .  
butter. God Almighty witness,  
Saturnguid priest witness, Nobis  
witness, Gurci witness, Cutulf wit-  
ness. Of the laity: Cinguern  
witness, [Collbiu] witness, Cohorget  
[witness], Ermin witness. Who-  
ever shall keep this shall be  
blessed, and whoever breaks it  
shall be cursed by God.

There can be no reason to doubt for one moment the authenticity of these records written on the margins of the Gospel of St. Chad, and they are important not only in their subject-matter but also as a link in the chain of evidence as regards the practical authenticity of the records of earlier donations.

## IV. THE EVIDENCE OF GILDAS.

Maelgwn's  
conquest  
of S.  
Wales.

None of the records in the 'Book of St. Chad' are of very early date; but they clear the ground for the consideration of the many donations to churches in South Wales, which so far as the transactions recorded are concerned, refer to the period immediately

succeeding the Cymric conquest of South Wales by Maelgwn.

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Maelgwn is said to have died in the first visitation of the Yellow Death, *i.e.* about A.D. 547. This date is approximately fixed by the mention of its ravages, both in Irish and Welsh records.<sup>1</sup>

Yellow  
Death,  
A.D. 547.

Many of the early donations to churches in South Wales are recorded in the 'Book of Llan Dav,' St. Dubricius and St. Teilo being the reputed founders of that see. The witnesses to many of these records are the abbots, or heads, as well as members of the three monasteries of St. Cadoc, St. Illtud, and St. Dogwin, who appear thus to be in close connection, both geographically and spiritually, with the Church or Bishopric of Llandaff.

Monas-  
teries of  
St. Cadoc,  
St. Illtud,  
and St.  
Dogwin.

Besides the records of donations in the 'Book of Llan Dav' are others still more remarkable appended to the legendary life of St. Cadoc, in a twelfth-century MS. in the British Museum,<sup>2</sup> printed, though very incorrectly, in Rees's 'Lives of Cambro-British Saints.'

Whether the records were contemporary or not, all the donations to St. Cadoc belong, so far as the subject-matter is concerned, to the time preceding and following the first occurrence of the Yellow Death (A.D. 547).

Donations  
to St.  
Cadoc.

This is precisely the period as regards which there exists the contemporary evidence of Gildas. Whatever facts, therefore, can be extracted from

Contem-  
porary  
with  
Gildas.

<sup>1</sup> See Zimmer's *Nennius Vindictatus*, p. 101, quoting from the *Ulster Annals*, A.D. 545-548 for the appearance of the '*mortalitas*

*magna*' in Ireland. The *Annales Cambriæ* give the date A.D. 547.

<sup>2</sup> *Cotton MS.*, Vesp. A. xiv. Brit. Mus.

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his 'turgid rhetoric' ought to throw light on the donations—the authenticity of both being granted.

Civil wars  
of British  
chieftains.

That Christianity had been introduced from Gaul during the Roman period there can be no doubt. And the lamentations of Gildas, for what they are worth, are evidence of the condition of things during the century following the Roman withdrawal from Britain and the struggle with the Saxon invaders. Coincident with the Roman withdrawal was the coming of Cunedda and his sons in North Wales, and Gildas wrote during the Cymric conquest of South Wales under Maelgwn. The decay of the Roman peace in Britain, succeeded by the breaking up of the united action of British chieftains when the stress of resistance to the Saxons was over, had resulted, according to Gildas, in civil wars. These wars were, moreover, quarrels between nominally Christian rulers.

Gildas  
wrote  
before the  
Yellow  
Death.

That Gildas wrote his lamentations like a Hebrew prophet in declamatory and stilted language may be granted, but in the main he doubtless 'did well to be angry,' and it is impossible to believe that, writing in this spirit, he should not have alluded to the coming of the Yellow Death as a scourge from heaven if it were either past or present when he wrote. Further than this, his diatribe against Maelgwn himself, who died of that plague, seems to prove that Gildas wrote before its ominous date.

In an undoubtedly confused passage Gildas speaks of the battle of *Mons Badonis* as having occurred in the first month of the forty-fourth year [of his own age?], and as marking the close of the struggle against



the invading Saxons. A considerable time must have elapsed since that date to account for his adding—

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‘And yet not even now are the cities reinhabited, but, deserted and destroyed, they lie waste to this day, an end having come to external wars, but not indeed to civil wars.’<sup>1</sup>

Evidently the writer was now an old man, for he speaks of the generation which had experienced the ‘terrible desolation’ as having departed, and of a new generation as having risen up. Again, in his preface, he speaks of having delayed his epistle ten years or more, and describes himself as now at last discharging his debt long ago due,<sup>2</sup> constrained by the entreaties of his brethren, in a style which he admits to be severe against evil-doers, but, nevertheless, ‘faithful and friendly to all young soldiers of Christ’ (*Christi tyronibus*).

An old man when he wrote.

The dates are doubtful, but even if 43 in A.D. 516 (the date of the battle of Badon Hill according to the *Annales Cambriæ*), Gildas, having previously written his work, would be 74 at the time of the Yellow Death (A.D. 547). And having survived its visitation he may possibly have lived to ninety-eight at his retreat in the bay of Morbihan, where he is said to have died, A.D. 570, according to the *Annales Cambriæ*.<sup>3</sup>

Died  
A.D. 570.

<sup>1</sup> *Hist. Gildæ*, c. xxvi.

<sup>2</sup> ‘Debitum multo tempore antea exactum.’

<sup>3</sup> It is quite true that Bede read the passage referring to the battle on *Mons Badonis* as stating that it occurred in the

forty-fourth year from the arrival of the Saxons, but the event last mentioned by Gildas was the leadership of Ambrosius, to which his ‘*Ex eo tempore*’ may refer and from which his forty-three years may have run, thus making

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The main point is that the evidence of Gildas was contemporary with the sixth-century donations, and its value consists in the light it throws upon the contact of the tribal chieftains with the Church in the most Romanised part of Britain still left to the Britons.

Roman  
names of  
British  
chieftains.

That the British chieftains of the older (probably Goidelic<sup>1</sup>) race had acquired, to say the least, a Roman varnish which still lingered in their names, is shown in the mention by Gildas of Constantine of Dumnonia and Aurelius Conanus (probably of Powys).

Many  
over-  
thrown by  
Maelgwn.

That even Cunedda himself was to some extent Romanised may well be believed, but that Cunedda's invasion was a Cymric tribal migration seems equally clear. The conquest of Maelgwn in the south, depriving many of the older chieftains, as Gildas puts it, 'of their kingdoms and their lives,'

the date of his birth A.D. 473. Bede may have put a wrong construction on the passage as we have it. Recent writers have indeed assumed that he did so, but to fall themselves, as it would seem, into a greater difficulty, by reading the passage as meaning that Gildas was writing in the forty-fourth year of his age, having been born in the year of the battle. This can hardly be a correct reading, for in the first place if only forty-four when he wrote, he could hardly have assumed so completely the tone of an old man, and in the next place forty-four years from the

battle (516 + 44) would make the date of his writing A.D. 560, which is an impossible date, as it would be after the Yellow Death, and Maelgwn would by that time have been ten years in his grave. Thus it seems possible to adhere to the dates of the *Annales Cambriæ* after all, as consistent with the facts.

<sup>1</sup> The inscriptions of the Roman and post-Roman period, both Latin and bilingual, in Roman letters, and in Oghams, are, according to Professor Rhys, mainly Goidelic, if the test word *mac* instead of *map* may be trusted.



was an extension of the same tribal invasion. Roman civilisation, we may believe, no longer softened the character of the great-grandsons of Cunedda. The crimes which Gildas deplored were the crimes of the old tribal nature cropping up again—gross crimes of murder and incest—deepened in his view by the fact that they were the crimes of chieftains who, in childish superstition and the blind impulse of remorse, had professed Christian conversion and become children of the Church.

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Crimes of  
Cymric  
chieftains  
and their  
submis-  
sion to  
the  
Church.

Gildas represents these chieftains and their relations as entering the monasteries and submitting to penances and penalties, and then breaking out again into crime.

The sister of the wife of Cuneglasse, according to Gildas, had taken the vow of holy virginity. And Maelgwn himself not only had been under Christian training, but also, in a moment of remorse after crime, had taken the monastic vow before he committed the fresh crimes of murder and incest of which Gildas accused him.

Maelgwn's  
monastic  
vow soon  
broken.

The Church had evidently set itself to convert these tribal chieftains, and they or members of their families rushed into her offices and assumed her dignities. This is contemporary evidence, and at least lends some colour to the genealogies which make the chief saints of South Wales—St. David, St. Teilo, and St. Dubricius—closely allied in blood with the royal family of Cunedda and his descendants.

Cymric  
pedigree  
of saints.

Nor is Gildas silent on the ecclesiastical side of these transactions.

When he feels himself bound to speak of the  
*'malitiæ episcoporum vel cæterorum sacerdotum aut*

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*clericorum in nostro quoque ordine,*' and accuses Constantine, King of the Dumnonii, of the murder of royal youths with sword and javelin at the very altar under shadow of the abbot's cloak, his evidence is good that there were bishops and abbots, as well as priests and monks of his own order, in the monasteries and churches of South Wales and Britain.

Ecclesiastical abuses blamed by Gildas.

Nor can it be possible to disregard the nature of the ecclesiastical sins deplored, however much his language may bear the impress of exaggeration. The worldliness and sensuality of clerks neglecting spiritual duties; the simony of both priests and bishops buying their ecclesiastical dignities from tyrannical princes, or crossing the seas and travelling far to obtain them, and returning with foolish ostentation and pomp; the apathy and want of courage in the better class of clergy in standing out against the evil of others and imposing the proper penances on them for their sins—all this as the evidence of an eyewitness is helpful in judging of the records of transactions belonging to the same period.

V. THE FORM OF CONTEMPORARY CONTINENTAL RECORDS  
OF DONATIONS TO THE CHURCH.

Form of sixth-century Continental records.

The direct and contemporary evidence of Gildas has brought us into the atmosphere in which the transactions recorded in the records of sixth-century donations, if authentic, took place.

The question of the authenticity of the records themselves may be approached from another point of view, viz. that of a comparison of their form as documents, and the formalities by which the donations themselves are described as accompanied,

with the forms and formalities in use during the same period on the Continent.

The Cymric tribal system was not the only one with which, on the break up of the Roman Government, the ecclesiastical system had to deal.

Romanised as the Church itself was, its influences must needs have been to a large extent Roman, and in the Roman provinces of Gaul it evidently continued to follow and to represent Roman legal forms and principles in its action under Merovingian and even later rulers. And this was so in a modified sense even in its contact with the less Romanised tribes which fell under its influence—tribes who still adhered more or less to tribal custom. It is quite obvious that in the formation of the Alamannic and Bavarian Codes of the seventh century ecclesiastical influence was a strong factor. Not only had local custom to be codified, as in the case of the Welsh Codes, but a *modus vivendi* had to be found for the Church. The Codes, therefore, disclose the methods adopted by the ecclesiastics under Merovingian rule in securing the interests and property of the Church in districts newly conquered by the Franks.

Donations  
to the  
Church  
under  
Merovin-  
gian rule.

These districts on the borders of Gaul had more or less, like Britain, been under the provincial rule of Rome. They therefore present many analogies with the most Romanised portions of South Wales. Hence there is at least some probability that the Church would use the same legal forms and methods in the one district as in the other. Why not? Especially in the case of donations to churches and monasteries, the monks were as likely to impose their own technical methods and legal formulæ in

South Wales as in Gaul, and in the Alamannic and Bavarian districts. Happily the Cadoc and Llandaff records of donations can be compared with the Continental methods, and the comparison is the best direct test to which their genuineness can be put.

What, then, were the methods described in the Alamannic and Bavarian codes as regards these donations?

The *Leges Alamannorum Hlotharii* are considered to belong to the reign of the second prince of that name, A.D. 613-622.

The first clause is as follows<sup>1</sup>:—

The Alamannic Laws allow donations and fix their forms.

Ut si quis liber res suas vel semetipsum ad ecclesiam tradere voluerit, nullus habeat licentiam contradicere ei, non dux non comes nec ulla persona sed spontanea voluntate liceat christiano homini Deo servire et de proprias res suas semetipsum redemere. Et qui voluerit hoc facere per cartam de rebus suis ad ecclesiam, ubi dare voluerit, firmitatem faciat, et testes sex vel septem adhibeat, et nomina eorum ipsa carta contineat, et coram sacerdote qui ad ecclesiam deservit *super altare* ponat, et proprietates de ipsas res ad illam ecclesiam in perpetuo permaneat.

That if any freeman wishes to hand over his property or his own person to the Church, no one shall have license to thwart him, neither duke nor count nor any person, but of his own free will it shall be lawful for a Christian man to serve God and to redeem himself with his own property. And whoever wishes to do this shall confirm by charter what he wishes to give of his property to the Church, and shall produce six or seven witnesses, and the charter shall contain their names, and in the presence of the priest who serves at the church he shall place it upon the altar, and the property in those things shall remain for ever to that church.

The point of this enactment is to allow freemen, subject to Roman law, to make donations to the Church, and it prescribes the form in which it is to be done by charter, naming the witnesses, the donor in presence of the priest placing the charter on the altar.

<sup>1</sup> Pertz, *Legum* iii. p. 45; and Mon. Germ. Hist. *Leges Alamannorum*, p. 68.

The Bavarian laws have the same provision, but also define what the donor may give, viz. *de portione sua postquam cum filiis suis partivit*—his own portion after division with his sons—according to the provisions of the Roman law. The outward formality is required that the witnesses should place their hands upon the *epistola*, which is then to be placed on the altar. The subject of the donation was thenceforth to remain the absolute property of the Church, and neither the donor nor his sons could disturb it unless the representative of the Church should choose to allow the donor to hold it as a benefice.<sup>1</sup>

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—  
Also the  
Bavarian  
Laws.

This last clause brings before us another very common feature of early donations, which is more fully described in the following passage from the Alamannic laws, viz. the custom to allow the donor to retain the use of the property granted to the Church by way of usufruct, paying the *census* of the land in the meantime to the Church.

Retention  
by the  
donor of  
the usu-  
fruct as a  
benefice  
paying a  
*census*.

Si quis liber qui res suas ad ecclesiam dederit et per cartam firmitatem fecerit sicut superius dictum est, et post hæc a pastore ecclesie per beneficium susceperit ad victualem necessitatem conquirendam diebus vite sue: et quod spondit persolvat ad ecclesiam *censum* de illa terra, et hoc per epistulam firmitatis fiat, ut post ejus discessum nullus de heredibus non contradicat.<sup>2</sup>

If any freeman who shall have given his property to the Church and confirmed it by charter as before said, and afterwards shall have received it as a benefice from the pastor of the Church as a provision for his bodily needs for the days of his life, let him pay what he has promised to the Church as *census* from that land, and let this be done by a letter of confirmation, in order that after his decease none of his heirs shall gainsay it.

<sup>1</sup> 'Nisi defensor ecclesie ipsius beneficium præstare voluerit ei.' Title 1, c. 1, Pertz, *Legum iii.* p. 270.

<sup>2</sup> Pertz, *Legum iii.* p. 45; and Mon. Germ. Hist. *Leges Alamanorum*, p. 66. E, Cod. B.

Donations of this kind, reserving the usufruct to the donor as a *beneficium* or *precaria*, are of very common occurrence among those made to the Abbot of St. Gall in the eighth century.<sup>1</sup>

Roman law also permitted a donation with a simple reservation of the usufruct.<sup>2</sup> And that in the sixth century it was a common thing for a donor to make a donation retaining the usufruct is shown by the mention of it in the Rules of St. Benedict :—

Sanctioned by the Rules of St. Benedict.

'If they wish to offer something to the monastery for their salvation, they shall make a donation of the things which they wish to give to the monastery: retaining the usufruct for themselves, if they wish.'<sup>3</sup>

Hence there were donations of two kinds : (1) those in which the property given was occupied by tenants paying a *census* and transferred to the Church, in which case the Church obtained the property and received the *census* ; (2) those in which the donor, who might be also the occupant, retained the usufruct and paid the *census* to the Church. And instances of both kinds occur among the Cadoc donations.

The census fixed by custom.

Moreover, the *census* seems to have been in these cases a fixed customary food-rent. Whether on the *terra regis* or on the land of the Church there were two classes of tenants paying their legitimate *census* or *tributum* to the king or to the Church—*liberi* and *servi*.

<sup>1</sup> *Urkundenbuch der Abtei St. Gallen* (Wartmann), Theil i., Nos. 8, 10, 17, 18, &c.

<sup>2</sup> *Dig. Just.* vii. 1; and *Codez*, viii. 53, *De Donationibus*; and

*Cod. Theod.* viii. 12; and *Gainus*, ii. 33.

<sup>3</sup> Rule 59, '*reservato sibi, si ita voluerint usufructuario.*'

Thus, in the Alamannic laws it is enacted as follows :—

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Liberi autem ecclesiastici, quos colonos vocant, omnes, sicut et coloni Regis, ita reddant ad ecclesiam.<sup>1</sup>

Freemen of the Church, who are called *coloni*, all shall render to the Church just as *coloni* of the king do.

## XXII

Servi enim ecclesiæ tributa sua legitime reddant, quindecim siclas de cervisa, porcum valentem tremisse uno, panem modia duo, pullos quinque, ova viginti.

## XXII

Let the servi of the Church render their tribute according to law, fifteen siclæ of beer, a pig worth a tremmissis, two modii of bread, five hens and twenty eggs.

So that the law laid down actually what the legitimate or normal tribute or *census* of the unfree class of tenants, called *servi*, consisted of—viz. fifteen siclæ of beer, a pig worth a tremmissis,<sup>2</sup> two modii of bread, five hens, and twenty eggs.

The normal census of *servus* 15 siclæ of beer, &c.

That this *census* of the typical servile holding was adhered to in the Alamannic district in the eighth century is proved by the very frequent occurrence of it and its double in the donations to St. Gall.<sup>3</sup> And it seems to have extended down the Rhine valley as a common usage.<sup>4</sup>

It was natural that the ecclesiastics should introduce their own Continental methods into the Romanised districts of South Wales. The Church was already more or less established in these districts, even in Roman times, and when it first came into contact with the conquering Cymric chieftains tribal and ecclesiastical methods must have come to some compromise.

<sup>1</sup> Tit. xxiii.

<sup>2</sup> The *tremmissis* = 32 wheat grains weight of gold.

<sup>3</sup> *Urkundenbuch der Abtei St. Gallen*, Nos. 17, 18, 24, 88, &c.

<sup>4</sup> See *Codex Laureshamensis Diplomaticus*, iii. pp. 177 *et seq.*, where there are numerous cases of *hubæ serviles*, with a *census* of 'siclæ xv de cervisa, &c.'



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Com-  
promise in  
Wales  
between  
tribal  
rules and  
the legal  
methods  
of the  
ecclesiastics.

The donations in Wales were made, for the most part, by tribal chieftains, whose possessions were subject to the tribal custom of *tir gweliawc*. On the donor's side, therefore, tribal custom and habits, and not Roman law, must needs rule the form of the donation. Even a chieftain could not alienate family property without the consent of other members of his family. But, on the side of the Church, the recipients of the donation—the ecclesiastics—would bring their own forms and formulæ with them. They would insist that there must be the written charter with its witnesses. They would introduce the formal act of delivery by placing the writing on the altar or on the Gospels. If the transaction did not take place in a church, some other formality would be required. The placing of the writing upon the hand of the recipient, as we shall see, was the actual form most often adopted.

The transfer of a property, the food-rent or *census* of which had hitherto been paid to the donor or the chieftain, must here as elsewhere have meant the transfer to the donee of the right to receive the settled food-rent of that holding. The donation of a holding by the occupant, who desired still to retain the occupation, would here as elsewhere mean his payment of his food-rent to the Church instead of to his chieftain, and therefore would require his chieftain's consent. Such transactions would be certain to be mixed up with little archaic points of detail fitted to the time and locality; and, lastly, authentic records of donations would be hardly likely to make mention of miracles!

If on examination these various conditions are



found to be complied with, the reader will be able to judge how far it is probable that the records to which attention will now be turned, whether contemporary with the donations or not, were forgeries of a later hand, however cunningly desirous to aggrandise the episcopal see to which he might belong. And, at the same time, if substantially authentic, the reader will not fail to appreciate the value of the light they throw on the earlier conditions of tribal life.

VI. THE EARLY RECORDS OF DONATIONS IN THE  
'BOOK OF LLAN DAV.'

Returning, then, to the 'Book of Llan Dav,' St. Dubricius and his companions may well have been among the 'youthful soldiers of Christ' to whom Gildas alluded.

The legend describes Dubricius as embracing among his disciples the following, viz.:—Teilo, Samson, Ubeluius, Merchguinus, Elguoredus, Gunuinus, Congual, Arthbodu, Congur, Arguistil, Junabui, Conbran, Guoruan, Elheharn, Judnou, Guordocui, Guernabui, Louan, Aidan, Cinuarch.<sup>1</sup>

Disciples  
of St.  
Dubricius  
placed in  
charge of  
churches  
as  
founded.

These, with many others, are represented as living together in a kind of college, and afterwards as located in smaller groups in charge of churches as they were founded. The smaller groups formed thus little collegiate and missionary centres, whilst remaining in close communion and intercourse.<sup>2</sup>

Now, the 'Book of Llan Dav' records nine donations presumptively made to St. Dubricius during his

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<sup>1</sup> *Book of Llan Dav*, p. 80.

<sup>2</sup> P. 81.

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lifetime, the witnesses to which generally include some of the above-mentioned disciples.

The first of these donations is as follows:—

Donation  
of son-in-  
law of  
Constan-  
tine.

*Lann Custenhinn garth benni  
in Ercicg.*

Sciendum est nobis quod Peipiau, rex filius erb . largitus est *mainaur garth benni* usque ad paludem nigrum inter siluam et campum et aquam et jaculum Constantini regis socii sui trans Guý annem deo et Dubricio archiepiscopo sedis landaue . et junapeio consobrino suo pro anima sua et proscriptione nominis sui in libro uite cum omni sua libertate sine ullo sensu terreno et principatu paruo et modico nisi deo et sancto Dubricio seruientibus ecclesie Landaue in perpetuo tenuitque peipiau grafium super manum Dubricii saneti ut domus orationis et penitentie atque episcopalis locus in eternum fieret episcopis landaue et in testimonio . relictis ibi tribus discipulis suis ecclesiam illam consecrauit . De clericis testes sunt in primo Dubricius, Arguistil, Vbeluin, Jouann, Junapius, Conuran, goruan. De laicis nero Peipiau rex testis, Custenhin, Guourir, dihiruc, Condiuill, guidgol, clem. Quicumque custodierit hanc elemosinam deo datam . custodiat illum deus . qui autem non seruauerit . destruat illum deus.<sup>1</sup>

*The Church of Garth benni of  
Constantine in Erging.*

Be it known to us that Peipiau, king, son of Erb, bestowed *Mainaur Garth benni*, up to the black marsh with wood, field, and water, and the casting-net of King Constantine, his father-in-law, across the River Wye, to God and Dubricius, Archbishop of Llandaff, and to Junapeius his own cousin, for his soul, and for the writing of his name in the Book of Life, with all its liberty without any earthly census and sovereignty smaller or greater except God and St. Dubricius, and the servants of the Church at Llandaff for ever. And Peipiau held the writing upon the hand of St. Dubricius in order that it might be for ever a house of prayer and penitence, and bishop's place for the Bishops of Llandaff. And in testimony leaving three of his disciples there, he consecrated that church. Of the clergy are witnesses, first Dubricius, Arguistil, Ubeluin, Jonaun, Junapius, Conuran, Goruan. And of the laity Peipiau, king, is witness, Custenhin, Guourir, Dihiruc, Condiuill, Guidgol, Clem. Whosoever shall guard this alms given to God, God guard him. Whoso however shall not keep it, may God destroy him.

Now this is the record of a donation by Peipiau, son of Erb, king of Gwent and Erging, and son-in-law (*socer*) of Constantine, of a *mainaur* called the

<sup>1</sup> *Id.* p. 72.

*Garthbenni* of *Custenhin*—i.e. of Constantine. The donation is made to St. Dubricius and his cousin and disciple *Junapeius*, for the good of the donor's soul, and that his name might be written in the Book of Life, and it was to be held free from all secular tribute (*census terrenus*) for ever.

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Perhaps it would be going too far to connect this King *Custenhin* with the Constantine, king of the *Dumnonii*, who, as already mentioned, was reproved by *Gildas* for having slain at the altar two royal youths in the very year in which he was writing. At all events, this would be consistent with the entry in the *Annales Cambriæ*, A.D. 589, '*Conversio Constantini ad Dominum*,' and the tradition that he became a saint.

Possibly the Constantine reproved by *Gildas*.

Recurring to the phraseology of the record, the peculiarity in the form of delivery is worth notice, as the only case in which, in the 'Book of Llan Dav,' the writing is held by the donor upon the hand (*super manum*) of the ecclesiastical recipient.

Form of Delivery.

Had the ceremony of delivery been completed in the church after the consecration, it would probably have been performed at the altar; but it could not be so in this case, as it preceded the consecration.

In another case *Erb*, the father of the last-mentioned donor, makes a donation of *unam tellurem de propria sua hereditate*, and in confirmation *misit manum super quattuor evangelia tenente beato Dubricio cum predicta tellure*.<sup>1</sup>

Hand placed on Gospels.

In another case two donors, before all the witnesses, *posuerunt hanc dotem super quattuor evangelia in perpetuo, &c.*<sup>2</sup>

<sup>1</sup> *Book of Llan Dav*, p. 75.

<sup>2</sup> P. 75.

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Another record testifies that, *in primo tempore*, Noe,<sup>1</sup> the son of Arthur, gave to God and St. Dubricius *Pennahum, Lann Maur* on the Tyvi, and another site on the river Tam—*mittens*<sup>2</sup> *noe manum super quatuor evangelia et commendans in manu archiepiscopi Dubricii hanc elemosinam in perpetuo, &c.*—the witnesses again being his companions Arguistil, Ubelbiu, Jouann, Junabui, Conbran, Guoruan, Elhearn, Judnou, Gurdocui, Guernabui.

Three  
churches  
of St.  
Teilo.

The last-mentioned donation was of the three places in which churches dedicated to St. Teilo exist, each of which, according to the legend, laid claim to his body, the first on the ground that at Pennally his ancestors were buried, the second because it was a place where he had dwelt with his disciples, the third, on the coast at the mouth of the Tam, because it was the place where he died. The donation contains no mention of the miracle vouched for by the legend whereby a body was provided for each of the three.

If this record be genuine, it refers to the original donation to St. Teilo in his lifetime of the three places where he made settlements and built churches, and which were therefore most closely identified with his name; and it does not profess to be a record contemporary with the grant. It distinctly states that the donation was made '*in primo tempore*,' the disciples of St. Dubricius being witnesses to the transaction, and not to the present record.

There is yet another of these records in the 'Book of Llan Dav' requiring particular notice.

<sup>1</sup> P. 77.

<sup>2</sup> *Leges Alamannorum*, ii. 2.  
Cf. '*qui manus suas in cartam miserunt*'; and see Brunner's

*Zur Rechtsgeschichte der Römischen et Germanischen Urkunde*, p. 230.

One of the disciples of St. Dubricius was Merchguinus. He is called in the record *Merchguinus Rex, filius gliuis*—i.e. he was one of the *sub reguli* of the family to which St. Cadoc belonged—and it states that under his rule a person named Guordoc (also one of the disciples of St. Dubricius) devoted (*immolavit*) his virgin daughter Dulon to the Church of Llandaff along with four modii of land, in Gower, *et communione tota regionis Guhiri in campo in aqua et in pascuis.*<sup>1</sup>

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—  
A royal  
relative of  
St. Cadoc  
'immolates'  
his  
virgin  
daughter.

Now it must be clearly understood that there is nothing to show that these records were contemporary records. They do not claim to be such. In one case a distinct disclaimer has been alluded to, the record speaking of the donation as having been made *in primo tempore*, which suggests a considerable interval.

The donations themselves are recorded to have been made in all cases in the lifetime and presence of St. Dubricius and some of his disciples. In no case yet are the witnesses, as so often afterwards in the records in the 'Book of Llan Dav,' the abbots and members of the three little monasteries of St. Cadoc, St. Illtud, and St. Dogwin. The inference is that they were made before these monasteries had been founded, i.e. in the first half of the sixth century.

The  
records do  
not claim  
to be  
contem-  
porary.  
They  
record  
past  
events.

There are, moreover, some geographical points connected with these early ecclesiastical settlements which should not be overlooked.

In the first place they are not in a Cymric district, but in a Goidelic district (Guir et Cetgueli,

<sup>1</sup> *Book of Llan Dav*, p. 76.



*i.e.* Gower and Kidwelli), the chieftains of which had not long surrendered to the conquests of Maelgwn.<sup>1</sup>

The three settlements of St. Teilo were in Pembrokeshire and Carmarthenshire, and in what became the diocese of St. David.

Allusion has already been made to the dispute between Llandaff and St. Illtud, and ultimate confirmation to Llandaff of the cells of Cyngualan, Arthruodu, and Congur, and Pencreic, which had been lost to St. Dubricius in the Yellow Death. All these cells were in close neighbourhood in Gower, or adjacent parts of Glamorganshire.

Lastly, the three monasteries of St. Cadoc, St. Illtud, and St. Dogwin were in close proximity to Llandaff.

Episco-  
pacy not  
yet terri-  
torial.

When, therefore, the episcopacy became or was becoming territorial in South Wales, difficulties arose naturally out of the geographical position of St. Teilo's settlements, which, though in the territory of St. David's, naturally belonged to Llandaff, of which St. Teilo was the saint.

But at the time of these donations there was no ground for such difficulties. What bishops there were were not territorial. The Church in South Wales was monastic rather than episcopal. Or more correctly the missionary work of the Church was carried on by the foundation of little monastic churches or colleges of monks, some of whose members were bishops, but whose heads were the abbots.

And both the historical importance of these monastic churches and the time of their prevalence are

<sup>1</sup> *Historia Brittonum*, s. 14, and see Zimmer's *Nennius Vin-  
dicatus*, p. 84-91.

marked by the fact that the system which had originally spread from Gaul, through Brittany, into Wales, was carried over by the Irishman Finian, who was a disciple of St. David, St. Gildas, and St. Cadoc, into Ireland, becoming there the second of 'the three orders of Saints;' viz. that immediately following the order of St. Patrick.<sup>1</sup>

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Monastic churches of the type introduced by St. Finian into Ireland.

VII. THE DONATIONS TO THE MONASTERY OF ST. CADOC.

We may now proceed to examine the records<sup>2</sup> of donations to St. Cadoc. They divide themselves into three groups when placed as far as possible in chronological order.

The records of donations to St. Cadoc during his lifetime.

In the first group are included donations made in the lifetime of St. Cadoc; and of these, two relate to the founding of monastic churches—one by a favourite disciple and the other by St. Cadoc himself.

<sup>3</sup> Notū sit omībz ꝑ mutabilitate tēporꝝ ⁊ successibꝫ huiꝰ mundi regū . qđ Elli allūpnꝰ beati Cadoci . ab ipso diligentꝰ a ꝑ<sup>1</sup>meua etate educatꝰ . ac sac<sup>1</sup>s apicibꝫ ap<sup>1</sup>me institutꝰ illiqꝫ cunctoꝝ discipuloꝝ suoꝝ carissimꝰ . Et asseruit Elli dicens . Ecce ego construxi eccliam ⁊ domos in nōe Dni . ⁊ ipse cunctiqꝫ successores mei . familie Cadoci erimꝰ obedientes subiecti . atꝫ beniuoli . familie Cadoci . Dedit etiā Elli ꝑsc<sup>1</sup>pte

Be it known to all, on account of the mutability of times and of the successions of the kings of this world, that Elli, the pupil of the blessed Cadoc, having been by him educated lovingly from tenderest age and well established in sacred learning and being the dearest to him of all his disciples, made declaration saying: 'Lo, I have built a church and houses in the name of the Lord, and I

<sup>1</sup> Skene's *Celtic Scotland*, ii. c. ii.

<sup>2</sup> The Latin of these records has been copied from the Cotton

MS., Vesp. A. xiv., B.M., and I have to thank Mr. W. K. Boyd for the care bestowed upon them.

<sup>3</sup> Fol. 89 old ref., 40 new.

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Founda-  
tion of a  
monastic  
church.  
Food-  
rents of  
'three  
nights'  
summer  
and  
winter.

familie ppetua pensione singlis  
annis cibaria p tres noctes in  
estate ac totidē in hieme cū  
gřarū actione ⁊ leticia . ofonibz  
⁊ hymnis spualibz uerū etiā  
in substituendo administ<sup>r</sup>atore  
ei<sup>9</sup>dē eccle : abbas cenobii  
Catoz p̄ses semp erit ⁊ auctor.  
Ceteř si contigit qđ Catoc<sup>9</sup>  
atq, successores illi<sup>9</sup> cū illoz cli-  
entela minime veřint : dent<sup>r</sup> illis  
duo boues ad recognitionē  
subiectionis ⁊ societatis. Vñ  
cōuenientes ad monastīū elli  
pactionē hāc cū pacis oščlo  
čfirmauerēt in conspectu elli  
iuxta crucē q̄ . ē . in uia multis  
nota.

Hui<sup>9</sup> rei s̄t testes . Catoc .  
Elli . Cleophas . Samson . Jacob .  
Boduan . Conocan . Mach .  
Ierunt un<sup>9</sup>q<sup>9</sup>sq, ad loč suū de  
bñdictiōe in bñdictione Añ.

Church  
built by  
Cadoc for  
a disciple.

Sciendū . ē . noř qđ Cadoc  
construī ecciam Mach moilo  
disciplo ei<sup>9</sup> eāq, munimine  
uallauit ac in eadē altare  
composuit . q<sup>a</sup>tin<sup>9</sup> illo hospita-  
ret<sup>r</sup> q<sup>a</sup>ndo iret ad Guent ac iñ  
rediret . dimisitq, Mac moilū  
in ea p̄orē atq, ad minist<sup>r</sup>ionis

myself and all my successors  
shall be obedient, subject, and  
well disposed to the family of  
Cadoc.' Moreover, Elli gave to  
the aforesaid family in per-  
petual yearly payment pro-  
visions for three nights in  
summer and as many in win-  
ter, with giving of thanks  
and joy, prayers and spiritual  
hymns. Moreover, in changing  
the administrator of the same  
church the abbot of the com-  
munity of Cadoc shall have  
the chief power and authority  
for ever. But if it shall hap-  
pen that Cadoc and his suc-  
cessors with their followers  
shall diminish, then shall be  
given unto them two oxen as  
recognition of subjection and  
alliance. Whereupon coming  
together to the monastery of  
Elli they confirmed this agree-  
ment with the kiss of peace  
in the sight of Elli hard by  
the cross which is on the road  
known to many.

Of this thing are witnesses  
Catoc, Elli, Cleophas, Sam-  
son, Jacob, Boduan, Conocan,  
Mach. They departed each to  
his own place blessing and  
blest. Amen.

Be it known to us that  
Cadoc built a church for Mach  
Moilus, his disciple, and walled  
it securely, and constructed an  
altar therein, to the end that  
therein he should be enter-  
tained when he should go to  
Gwent and return thence, and



toti<sup>9</sup> pcuratorē . Pollicit<sup>9</sup> . ē .  
 ̄ Cadoc<sup>9</sup> regni ̄mia celoz  
 cunctis q<sup>1</sup> ei<sup>9</sup>dē eccle posses-  
 siones ag<sup>1</sup>s seu pecuniis aut  
 elemosinis auxerint : Testes s̄t .  
 sup hoc . Cadoc ⁊ cici ei<sup>9</sup> .  
 Pachan . Detiu . Boduan .  
 Qui<sup>9</sup>q custodierit ̄nā . e . a  
 Do . ⁊ q<sup>1</sup>q<sup>9</sup> frangit maledict<sup>9</sup>  
 erit a dno Am̄.<sup>1</sup>

he ordained Mac Moilus as  
 prior therein, and to be pro-  
 curator of the whole of its ad-  
 ministration. Moreover, Cadoc  
 promised the rewards of the  
 kingdom of heaven to all who  
 should increase the possessions  
 of the said church by land or  
 moneys or alms.

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The witnesses thereof are  
 Cadoc and his clergy, Pachan,  
 Detiu, Boduan.

Whosoever shall keep [this]  
 shall be blessed by God ; who-  
 soever shall break it shall be  
 cursed by God. Amen.

Donations very similar to these, of churches built  
 or founded by the donors, occur in Continental car-  
 tularies.<sup>2</sup> In the donation by Elli, the companion of  
 Cadoc, of his church—‘Llanelli’—there is an in-  
 teresting variation in the description of the annual  
 ‘pensio,’ or ‘census.’ It is described, not as a food-  
 rent of so many measures of beer, with bread, flesh,  
 and honey, as in most cases, but as *three nights’*  
*cibaria*, i.e. *gwestva*, payable in summer and winter  
 respectively, the equivalent details of which are  
 taken as well known, and not needing definition.  
 This is an early illustration of the adaptation of the  
 food-rent or *gwestva* to the nightly supply of the  
 wants of the *familia* of the monastery to whom the  
 donation was made. Instances will follow of the  
 transfer of food-rents from a chieftain to a monastery  
 without alteration. It will be noticed that, as in  
 this case of the nights’ entertainments, so also in  
 other cases, the numbers are reckoned in *threes*.

The three  
 nights’  
*gwestva*.

<sup>1</sup> Fol. 38d. old ref., 39d. new.

<sup>2</sup> *Cart. de St. Bertin*, pp. 28, 29 (A.D. 677).

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A chief-tain murders two nephews, and, in redemption of the crime, he and another make donations of land with its food-rents of beer, bread, flesh, and honey.

The next record is of a different character:—

Post inuallū temporis occidit Euan Buurī duos uiros filios sororis ei<sup>9</sup>. Atgan scit ī Aidnerth. Quā ob rē uenit Cadoc ī Eltuth. ī maledixērt Euan. Vñ coact<sup>9</sup> uenit Euan ī Reges cū eo ad p̄sentiā Codoci atq, Eltuti : confessusq, ē eis sceta sua. At illi dixērt ei. Redime culpā homicidij. Respondit Catlon dicens. Dabo agrū nōe Lan Hoitlon Cadoco. Pensio ei<sup>9</sup>. ij. vasa sex modioꝝ ceruise cum pane ī carne ī melle. sc̄dm solitā debitā debiti mensurā. Merchiaun u<sup>o</sup> dedit villā uidelicet Conhil Eltuto. atq, .iii. uasa q̄ sex modios c̄uise continebāt unū quodq, uas cū ag<sup>1</sup>s consecantes : p̄fatis sc̄is in ppetuā elemosinā c̄tuleft. At illi satisfactionē Euan suscipientes. xiiii. annos penitencie iniunxerūt ei.

Cui<sup>9</sup> facti testes fueṛt. Catlon. Merchiaun. Euan. Cethij.

Scs  
Catman. Hoitlon. Virgo Cadoc. Finian scott<sup>9</sup>. Eutegryn lector. Familia q̄ Cadoci. atq, Cadoci. atq, Eltuti : testes st. Qui c̄q, custodierit : benedict<sup>9</sup> erit a Dō. ī q̄cunq, frangit maledict<sup>9</sup> erit.<sup>1</sup>

After an interval of time Evan Buurr killed two mansons of his sister, to wit Atg and Aidnerth. Whereupon came Cadoc and Illtud and cursed Evan. Whereby constrained came Evan and the kings with him to the presence of Cadoc and Illtud, and confessed to them his crimes. And they said to him, 'Redeem the crime of homicide.' Catlon replied saying, 'I will give land called Lan Hoitlan to Cadoc the *pensio* thereof is two vessels each of six modii of beer with bread and flesh and honey, according to the due and accustomed measure. Moreover, Merchiaun gave a villa, *i.e.* Conhil, to Illtud, a three vessels which contain three modii of beer, consecrating each vessel with the land. They conferred them on the aforesaid saints in everlasting alms. Moreover, they receiving satisfaction from Evan enjoined upon him fourteen years penitence. Of which fact the witnesses were Catlon, Merchiaun, Evan, Cethii, St. Catman, Hoitlon, Virgo Cadoc, Finian Scottus, Eutegryn the reader. Also the family of Cadoc, and of Cadoc and Illtud are witnesses. Whoever shall keep this shall be blessed of God, and whoever shall break it shall be cursed.

<sup>1</sup> Fol. 38d. old ref., 89d. new.

This record is interesting in several ways. A chieftain has murdered two sons of his sister. St. Cadoc and St. Illtud are courageous enough to charge him with the crime. He brings two other chieftains with him (probably members of his family), and makes confession, whereupon the two abbots require him, according to Church law, to redeem the crime of homicide. There is no *galanas* within the kindred, but the Church must have her due. The two chieftains comply with the demand, and respectively make to the monasteries of the two abbots donations of properties, and these, according to custom, are described by the amount of the annual payments or food-rents due from them, viz. in one case two vessels, each of six *modii* of beer, with bread, flesh, and honey, according to customary amount and measure; in the other case, three such vessels, each of six *modii* of beer, and bread, flesh, and honey, in addition.

But this is not all. Having received these donations, the two abbots impose upon the murderer fourteen years' penance, *i.e.* seven years' penance for each of the two murders, according to the rules laid down in contemporary Penitentials.<sup>1</sup>

The fourteen years' penance.

What could Gildas ask more from the abbots than this? The witnesses comprise amongst others the two chieftains who make the donations. One of them, Merchiaun, as we shall find from another record, was afterwards murdered by his relative, Guoidnerth. Gildas did not, it seems, overrate the crimes of chief-

<sup>1</sup> 'Hibernensis sinodus dicit: Omnes homicidæ si toto corde conversi fuerint, VII annorum penitentiam districtæ sub regula

monasterii peniteant.' *Die Irische Kanonensammlung*, *Wasserschleben*, p. 96. Lib. xxviii. c. 10.

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VII.

The Irish monk Finian as witness.

tains. Another witness was *Finian Scottus*. This can hardly be other than the Irish monk Finian,<sup>1</sup> already alluded to, who, according to Irish authorities, came over when thirty years old into Wales, to be the disciple, as already mentioned, of the Welsh saints David, Cadoc, and Gildas, and, after remaining thirty years in Britain, returned to Ireland to found the 'second order' of monasteries. He died, like so many others, of the Yellow Death, according to the annals of Ulster, in A.D. 548.<sup>2</sup> The appearance of Finian as a witness to this record puts back the date of the transaction, if authentic, some years, at least, before the Yellow Death.

VIII. THE DONATIONS TO THE MONASTERY OF ST. CADOC  
(continued).

Donations whilst Conige was abbot of Llan-carvon. Donation of land with reservation of occupation and payment of food-rent of beer, &c.

The next three donations are linked together by the fact that they were made in the time of Conige, the abbot of St. Cadoc's monastery, and that some of the witnesses were common to them all.

Sciendū . ē . qđ Theodor fili<sup>9</sup> Mourici dedit gladiū vestimētūq, Catoco ⁊ familie ei<sup>9</sup> q<sup>9</sup>tin<sup>9</sup> in emerēt trā in sustentationē ei<sup>9</sup>dē . Conige u<sup>o</sup> abbas altaris scī Cadoci tribuit gladiū illū uestimētūq, Spois ⁊ Rodrico p uilla cui nom̄ Conguoret in Pencenli . q<sup>1</sup> concessēt hanc Cadoco ⁊ eiusdē ecclē possidendā iure ppetuo . q̄ annua pensione psolū et p̄misso Conigē

Be it known that Theodor son of Mouricus gave a sword and garment to Cadoc and his familia to the end that therewith they should buy land for the sustentation of the same. Moreover, Conige abbot of the altar of St. Cadoc, assigned that sword and garment to Spois and Rodricus for the villa named Conguoret in Pencenli, who granted it to

<sup>1</sup> Rees misread the manuscript as 'Finian Seoctus,' and so failed to recognise the name of the Irish monk.

<sup>2</sup> Reeve's *Life of St. Columba*, lxxiii., n.; Skene's *Celtic Scotland*, ii. p. 50.

ac plibate familie . p manū Spois ⁊ filioꝝ ei⁹ in etnū . nouē modios ceruise panē q̄ carnē ac mel . Et ut ista possessio liba ⁊ q̄leta foret ab om̄ibꝫ seruitiis ⁊ exactionibꝫ t̄renoꝝ regū ⁊ isdē Spois fili⁹ Gurhitr smptit⁹ . ē . iii . uaccas Guornemet . un̄ p̄fat⁹ Rodri tenuit cartā siue ḡphiū sup manū Conige abbatis Nantcarbanan in confirmatiōem hui⁹ donatiōnis . Postea u⁹ conuener̄t Rodri ⁊ Spois ac filii ei⁹ . Conige etiā ⁊ clerici ei⁹ attuler̄t crucē sc̄i Cadoci ⁊ humū ei⁹ ⁊ circueundo p̄dictū agrū congueret . illudq̄ uendicauer̄t ⁊ p̄sc̄pti sc̄i humū in signū pp̄e possessionis sup illū corā idoneis testibꝫ consp̄er̄t .

De laicis, testes . Rodri . Guornemet . Guoguoret . Hoilbiu . Houhoer . Colbiu . De clericis . Samson . abbas altaris sc̄i Eltuti . Conige abb altaris ic̄i Cadoci . Plossan . Ætern . Iouan . Minuocioi . Brenic . ⁊ familia sc̄i Cadoci . testis ē . Qui conseruaūit conseruet illū Ds . ⁊ q̄ fregerit maledict⁹ erit a Dno aām.<sup>1</sup>

Cadoc and his church in possession by perpetual right so that in annual *pensio* it should pay to the said Conige and his *familia* aforesaid by the hand of Spois and his sons for ever nine *modii* of beer, also bread, flesh, and honey, and that this possession should be free and quit of all services and exactions of earthly kings the said Spois son of Gurhitr bestowed three cows on Guornemet. Whereupon the said Rodricus held the charter or writing upon the hand of Conige the abbot of Nantcarvan in confirmation of this donation. Afterwards, moreover, came together Rodricus and Spois and his sons, also Conige and his clergy brought the cross of St. Cadoc and his earth, and by going round the said land Congueret both sold it and scattered on it the earth of the saint aforesaid as a sign of proper possession before fit witnesses. Of laity, witnesses: Rodricus, Guornemet, Guoguoret, Hoilbiu, Houhoer, Colbiu. Of clergy: Samson abbot, of the altar of Illtud, Conige abbot of the Altar of St. Cadoc, Plossan, Ætern, Iouan, Minuocioi, Brenic, and the family of St. Cadoc is witness Who shall have kept this God keep him. Who shall have broken it shall be accursed by God. Amen.

<sup>1</sup> Fol. 88 old ref., 89 new.

CHAP.  
VII.Sword  
and vest-  
ment  
used as  
money.

This record presents many points of interest.

Theudor, the son of Mouric, gives a sword and a vestment to the monastery of St. Cadoc to be used as money to purchase land for its maintenance.

Conigc, the abbot, buys with them a villa named Conguoret, in Pencenli, from Spois and Rodric. They, however, retain possession. The food-rent of nine *modii* of beer, with bread, flesh, and honey, is to be paid by them and their sons for ever. And, that it might be freed from all secular services, Spois, the son of Gurhur, gives three cows to Guornemet. Rodri holds the charter or writing upon the hand of Conigc, the abbot, in confirmation of the gift, and then, lastly, Rodri and Spois with his sons, and the abbot with his clergy, carry the cross of St. Cadoc and earth from his altar or sepulchre round the newly purchased land in the presence of witnesses.<sup>1</sup> Cadoc is now evidently dead.

The next record is as follows :—

Donation  
of land by  
a father  
and three  
sons, re-  
serving  
occupa-  
tion under  
food-rent.

Sciendū ē qđ Bronnoguiđ  
fili<sup>9</sup> Febric dedit dimidiā partē  
agri Idracis p̄ aīa sua ⁊ ut  
noīn ei<sup>9</sup> in libro Catoci ađ  
Nantcarban sc<sup>1</sup>bet<sup>r</sup>. Đo ⁊  
monastio s̄ci Cadoci. Et ipe  
q<sup>1</sup>dē Bronnoguiđ ⁊ tres filii ei<sup>9</sup>  
Guedan . ⁊ Guobrir . ⁊ Meuc .  
tenuert sc<sup>1</sup>ptū g<sup>4</sup>phii sup  
manū Conigc p<sup>1</sup>ncipis altaris  
Cadoci in sempitno donationis  
iure Đo ⁊ s̄co Cadoco . Ann<sup>9</sup>  
⁊ enī illi<sup>9</sup> ag<sup>1</sup> census ppetuus  
ē : tres modii ceruise . ⁊ panes  
⁊ carnes ⁊ mina mellis . Hec  
enī Bronnotguiđ ⁊ tres filii ei<sup>9</sup>

Be it known that Bronno-  
guid, son of Febric, gave a  
half share of the land Idracis  
for his soul, and that his name  
might be written in the book  
of Cadoc at Nantcarvan, to  
God and the monastery of  
St. Cadoc. And he, to wit  
Bronnoguiđ, and his three  
sons, Guedan and Guobrir  
and Meuc, held the writing of  
the document upon the hand  
of Conigc, chief of the altar  
of Cadoc, in everlasting right  
of donation to God and St.  
Cadoc. Moreover, the annual

<sup>1</sup> See *Book of Llan Dav*, pp. 71, 121, 161, 162, for other examples of this kind of ceremony.

¶ gñatio illoꝝ annuati debent  
psoluere familie Cadoci usq;  
ad diē iudicii . Hui<sup>9</sup> pactiois  
testes s̄t . Bronnotguid dñs  
fundi ¶ filii ipsi<sup>9</sup> . Guoidan .  
Marcant . Iunemet . Conige  
abb . Elionoy . Brenic . Man-  
nocoli . Beduan . Plosan . Qui  
hāc donatiōē seruauit : cus-  
todiat illū Ds . Et q<sup>1</sup> fregit :  
maledict<sup>9</sup> erit a Dō . Am̄.<sup>1</sup>

permanent *census* of that land  
is three *modii* of beer, and  
bread, and flesh, and a *mina*  
of honey. For Bronnotguid  
and his three sons and their  
offspring ought to pay these an-  
nually to the family of Cadoc  
until the day of judgment.  
Of this agreement are wit-  
nesses, Bronnotguid, *dominus*  
*fundi*, and his sons Guoidan,  
Marcant, Iunemet, Conige  
abbot, Elionoy, Brenic, Man-  
nocoli, Beduan, Plosan. Who  
shall keep this donation God  
guard him, and who shall break  
it shall be cursed by God. Amen.

In this case the donor and his three sons hold the writing, as in other instances, upon the hand of the abbot. They, however, retain the occupation of the land, and the father, who is the *dominus fundi*, and the three sons and their kindred, are henceforth to pay to the abbey the *census* of three *modii* of beer and bread and flesh, and a *mina* of honey yearly, till the day of judgment.

The next record is of the same kind. Possession is retained and the *census* payable to the abbot is exactly double that of the last case.

Sciendū . ē . qđ dedit Con-  
belin agrū Lisdin borrior uocat<sup>9</sup>  
p cōmercio regni celestis cū  
corpore suo Dō ¶ s̄cō Cadoco  
qđ ei annuati psolūet, sex  
modios uise . cū pane ¶ carne  
¶ melle . Testis . ē . Conige q<sup>1</sup>  
sup manū suā sc<sup>1</sup>psit [?sumpsit]  
concuū . i . Cyrog<sup>9</sup>phum.<sup>2</sup>

Be it known that Conbelin  
gave land called Lisdin borrior  
for purchase of the kingdom of  
heaven with his own body to God  
and St. Cadoc so that he should  
pay to him (Cadoc) annually  
six *modii* of beer with bread and  
flesh and honey. The witness is  
Conige, who, upon his own hand,  
[took (?)], . . chirograph.

Donation  
of the  
same kind.

<sup>1</sup> Fol. 38 old ref., 39 new

<sup>2</sup> Fol. 40 old ref., 41 new.

## IX. DONATIONS TO THE MONASTERY OF ST. CADOC

*(continued).*

The next record is that of a donation to God and St. Cadoc by a father, who commended a villa to his son so that the latter should serve the abbey and pay out of the surplus produce the food-rent of nine *modii* of beer with bread and flesh and honey to St. Cadoc.

Donation  
by a  
father, re-  
serving  
occupa-  
tion to his  
son, with  
food-rent  
to St.  
Cadoc.

Sciendū . ē . sane q̄d Gual-  
luir donauit Do ⁊ S̄co Cadoco  
agrū Pencarnov . p̄ aīa sua in  
sempitnū ⁊ usq; ad diē iudicii .  
Guallunir aū hanc uillā com-  
m̄dauit Iudnou filio suo . q̄tin<sup>o</sup>  
ipse ⁊ heredes ipsi<sup>o</sup> seruirēt  
familie Cadoci ex sūptib; hui<sup>o</sup>  
ag<sup>i</sup> p̄l ipsos . Cens<sup>o</sup> hui<sup>o</sup> ag<sup>i</sup> .  
ē . nouē modii ceruise . panes ⁊  
carnes c̄ melle . Quinimē ⁊  
q̄c̄q; clerici Cadoci uoluerint  
manducare ⁊ bibe ⁊ uidelicet in  
Basseleg . seu in Pencarnov ⁊  
p̄fat<sup>o</sup> Iudnou cibaria ⁊ potiōem  
q̄ p̄libauim<sup>o</sup> afferet ad illos .

Hui<sup>o</sup> pactionis testes s̄t  
Paulus abbas Nantcarban .  
Guenlioui fr̄ ei<sup>o</sup> . Thinuc . Cana-  
poi . Tanet . Hierbrith . Mer-  
hitr . Concū . Qui c̄q; custodierit .  
custodi; illū Ds . ⁊ q<sup>i</sup> fregit  
malef̄ . e . a Dno . ām.<sup>1</sup>

Be it well known that  
Guallunir gave to God and St.  
Cadoc the land Pencarnov for  
his soul for ever till the day  
of judgment, Guallunir, more-  
over, 'commendavit' this villa  
to Iudnou, his son, to the end  
that he himself and his heirs  
should serve the family of Cadoc  
out of the produce of this land  
beyond their own needs.<sup>1</sup> The  
*census* of this land is nine  
*modii* of beer, bread and flesh  
and honey. But nevertheless,  
that whenever the clergy of  
Cadoc wish to eat or drink,  
namely, in Basseleg or in Pen-  
carnov, the said Iudnou shall  
supply them with food and  
drink as aforesaid. Of this  
agreement are witnesses:  
Paulus, Abbot of Nantcarban,  
Gwenlioui his brother, Thinuc,  
Canapoi, Tanet, Hierbrith,  
Merhitr, Concum. Whoever  
shall keep this, God keep him;  
and who shall break it shall be  
cursed by God. Amen.

<sup>1</sup> Fol. 88d old ref., 89d new.



The following is a simple one:—

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Sciendū ē . q̄d Temit dedit agrū . id est de Ag<sup>o</sup> Crucin . altari s̄ci Cadoci in ppetuā possessionē cū filiis suis . in tempore Pauli abbis de Nantearuan . q̄d annuati . vj. modios ceruise c̄ panibz ⁊ carnibz familie s̄ci Cadoci . iugit̄ psolūet.

Testes s̄t . De clericis . Guouan . Matganoj . Son . Brenic . Elionoe . Pill lector . De laicis u<sup>o</sup> ⁊ Cungrat . Guedhoc . Eliunui . Rimogeat . Branoc . Cunhape . Qui c̄q̄ seruaūit hāc obtonē ⁊ conseruet illū Ds . ⁊ q<sup>i</sup> abstuūit : confringet illū Ds.<sup>2</sup>

Be it known that Temit gave land, i.e. of Ager Crucin, to the altar of St. Cadoc in perpetual possession, with his (Temit's) sons, in the time of Paul, Abbot of Nantearvan, so that he should pay annually six *modii* of beer, with bread and flesh, to the family of St. Cadoc for ever.<sup>1</sup>

Witnesses are, of the clergy : Guouan, Matganoi, Son, Brenic, Elionoe, Pill the reader. Of the laity, Cungrat, Guedhoc, Eliunui, Rimogeat, Branoc, Cunhape. Whoever shall keep this, God keep him ; and who withdraws it, God will break him in pieces.

Similar donation by a father and his sons.

Here again the donor and his sons retain possession on payment of the *census* of six *modii* of beer with bread and flesh.

The rest of these remarkable records are proved by numerous coincidences in the witnesses to be contemporary with those in the 'Book of Llan Dav,' which belong to the time of the Bishop Oudoceus. This bishop succeeded St. Teilo, it is supposed, about A.D. 574, and, according to the 'Book of Llan Dav,' he received donations from three chieftains in succes-

<sup>1</sup> Compare this with the following passage in Gregory of Tours, *De Virtutibus S. Martini*, lib. iv., s. 11 : ' Tradidit ei omnem possessionem suam dicens : " Sint

hæc omnia penes Sancti Martini ditionem quæ habere videor et hoc tantum exinde utar, ut de his dum vixero, alar.'

<sup>2</sup> Fol. 89 old ref., 40 new.

sion—viz. Meurig, who is said to have died A.D. 575 ;<sup>1</sup> his son Athrwys, and his grandson Morcant.

The first three donations now to be considered were made whilst Jacob was Abbot of St. Cadoc, and the next two during the abbacy of Sulien. The first two were made during the lifetime of Meurig, and the rest in the time of his grandson Morcant. In the meantime, it was under Meurig's son, Athrwys, that the dispute arose between St. Oudoceus and Biuon, Abbot of St. Illtud, which gave rise to the charter in the 'Book of Llan Dav,' whereby the cells of the disciples of St. Dubricius—Cyngualan, Arthruodu, and Congur—which had been lost in the Yellow Death, were confirmed to the see of Llandaff. The correspondence between the witnesses to this confirmatory charter and those of the following records of donations to the monastery of St. Cadoc, so far as it goes, is confirmatory evidence of the substantial genuineness of both. And the date of the donations is fixed within the limits of the episcopacy of Oudoceus, roughly embracing the closing decades of the sixth century.

Purchase  
from a  
chieftain  
and his  
family of  
land,  
thereupon  
given to  
St. Cadoc.

Notū sit omīb; qđ Guor-  
cinnun emit uillā Reathr a  
Mourico in p<sup>la</sup> hereditatē p  
gladio cui<sup>o</sup> capulū extitit deau-  
ratū ꝑciū . xxv . uaccarū  
apꝑciatū . Imptit<sup>o</sup> . 8 . q<sup>h</sup>  
Concennio Pauli filio equū in  
ꝑcio . liij<sup>or</sup> . uaccar . Preciar  
etiā triū unciar uestimīti .

Be it known to all that  
Guorcinnun bought the villa  
Reathr from Mouricus for his  
own inheritance for a sword  
whose hilt was gilded and valued  
at the price of twenty-five cows.  
He bestowed also on Concen-  
nius, son of Paulus, a horse of  
the value of four cows, also of

<sup>1</sup> Rees' *Lives of Cambro-British Saints*, supplementary notes, p. 6.

Cōmoro aū q̄ndā equū optimū  
 Concenni filio . S; ⁊ Andreso  
 Morcanti filio gladiū i ꝑcio .  
 iij<sup>or</sup> . uaccaꝛ . Itē idē largit<sup>o</sup> .  
 ē . ꝑciū . iij<sup>or</sup> uaccaꝛ . Iudnertho  
 Mourici filio unāq, bouē Cor-  
 nouano nut<sup>o</sup>tori suo ⁊ aliā  
 uaccā ꝑcuratori regis Guen-  
 gartho . P<sup>o</sup> hāc g<sup>o</sup> emptionē  
 tenuērt Mouric ⁊ Concen  
 g<sup>a</sup>phiā carte sup manū Guor-  
 cinn n sēp̄nā hereditatē sibi  
 ⁊ ei<sup>o</sup> ꝑgeniei . Iꝑe u<sup>o</sup> Guorcinn  
 dedit hac uillā ecclesie s̄ci  
 Cadoci in ꝑpetuā possessionē .  
 usq, in diē iudicii . tenuitq,  
 cyrog<sup>a</sup>phū donationis sup manū  
 Iacobi abb̄is Carbani uallis ꝑ  
 cōmemorōne hui<sup>o</sup> elemosine  
 corā idoneis testibz . q<sup>o</sup>z nōa  
 subscribunt<sup>r</sup> . Eudoce eps . ⁊  
 Cethig ꝑposit<sup>o</sup> altaris s̄ci  
 Docgwini . Iacobz ꝑposit<sup>o</sup> siue  
 abb̄is altaris s̄ci Cadoci . ⁊  
 familia ei<sup>o</sup> secū . De familia  
 Eltuti ⁊ Testes s̄t Conmoe  
 ꝑs̄br . Conuul Magis<sup>r</sup> . ⁊  
 Ioseph ꝑs̄br . Biuone . Catgen .  
 De laicis u<sup>o</sup> ⁊ Mouric<sup>o</sup> ⁊ filii  
 ei<sup>o</sup> . Andrus . Guedgen . Bra-  
 mail . Concit fili<sup>o</sup> Ermit .  
 Guorbes fili<sup>o</sup> Berran . Geintoc .  
 Assail . Arcon . Guallimir .  
 Iudhol . Matton . Eliud<sup>o</sup> .  
 Hilon . Om̄s testes sup hanc  
 donationis conscriptionē . Pre-  
 dicta nāq, uillā Reathr . cōpe-  
 tebat Mesioco hereditario iure .  
 cui Guorcinni . equū ꝑstitit ut  
 huic concessioni adq<sup>o</sup>escet ha-  
 bentē ꝑciū triū uaccarū . Qui

garments of the worth of three  
 ounces [of silver ?]. Moreover,  
 to Commor, the son of Con-  
 cennius, a certain 'best horse';  
 also to Andresus, son of Mor-  
 cant, a sword of the value of  
 four cows. Item, the same  
 [donor] granted the price of  
 four cows to Iudnerth, son of  
 Mouricus, together with an ox  
 to Cornovanus, his foster-father,  
 and another cow to Guengarth,  
 the procurator of the king.  
 Therefore, on account of this  
 purchase, Mouric and Concen  
 held the writing of the charter  
 upon the hand of Guorcinn for  
 everlasting inheritance for him-  
 self and his offspring. More-  
 over, Guorcinn himself gave  
 this villa to the church of St.  
 Cadoc in everlasting possession  
 till the day of judgment, and  
 he held the chirograph of dona-  
 tion upon the hand of Jacob,  
 the abbot of Carban valley, in  
 commemoration of this alms,  
 before fit witnesses whose  
 names are subscribed. Eudoce,  
 bishop, and Cethig, prepositus  
 of the altar of St. Docgwin,  
 Jacob, prepositus or abbot of  
 the altar of St. Cadoc, and  
 his family with him. Of the  
 family of Illtud are witnesses:  
 Conmoe priest, Conuul magister,  
 and Joseph priest, Biuone, Cat-  
 gen. Of the laity Mouric and his  
 sons Andrus, Gwedgen, Bramail,  
 Concit son of Ermit, Gurbes son  
 of Berran, Geintoc, Assail, Ar-

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hoc temeraſit : maledict<sup>9</sup> erit  
a Deo.<sup>1</sup>

con, Gwallimir, Iudhol, Matton, Eliudus, Hilon, all witnesses of this conscription of donation. For the aforesaid villa of Reathr belonged to Messiocus by right of inheritance, to whom Guorcinnin gave a horse worth three cows that he should assent to this grant. Who shall violate this shall be accursed by God.

Gold-  
hilted  
sword,  
&c., used  
as money.

This record represents Guorcinnin as buying a certain villa from Meuric the king with a gold-hilted sword worth twenty-five cows. A horse worth four cows is also paid to Concenn. Vestments worth three ounces [of silver] are paid to Conmoe, and a 'best horse' to the son of Concenn. A sword worth four cows is given to the son of Morcant, and another worth four cows to the son of Meuric, and an ox is given to his foster-father. Lastly, a cow is paid to Guengarath, procurator of the King Meuric. This done, and the consent of all these having been thus obtained, Meuric and Concenn hold the written charter, according to the prevalent form of delivery, on the hand of Guorcinnin, the purchaser, in token of eternal inheritance to him and his descendants. Then the purchaser gives the villa so bought to the church of St. Cadoc, and holds the chirograph of the donation upon the hand of Jacob the abbot in the presence of Bishop Oudoceus and others. But even now all has not yet been done. Another person claims hereditary rights in the land, and Guor-

<sup>1</sup> Fol. 89d old ref., 40d new.

cinnim has to give him a horse worth three cows to get quit of his claim. Surely we have in this, as in some other cases, an example of a sale of land belonging to a chieftain's *gwely*.

Ostendendū . ē . futuris ꝑ  
temporū mutacionibꝫ et regū  
successibꝫ . qđ Mouric<sup>o</sup> Rex  
dedit partē agri ꝑ aīa sua qđ  
uocat<sup>r</sup> Insule Tuican . ac due  
partes ag<sup>i</sup> qđ ꝑꝑ<sup>e</sup> fuerūt Gorbrith  
ꝫ Gassoc . necñ ꝫ sororis sue  
pariꝫ Sule . sup qđ ēbꝫ Mouric<sup>o</sup>  
rex g<sup>a</sup>phiā conscriptionis tenuit  
sup manū Iacob abbis Cathedre  
s̄ci Cadoci . ut ip̄e libas ꝫ q<sup>l</sup>etas  
fac̄et ab omī censu ꝫ ab omī  
calūpnia . ꝫ ab omībꝫ ꝫ seruitiis  
excepto famulitio s̄ci Cadoci .  
Qua ꝑꝑ<sup>r</sup> ꝑ<sup>o</sup> hec dedit Iacob  
equū Mourico regi . at ille  
largit<sup>o</sup> . ē . illū Guodgen filio  
Brocmali . Hui<sup>o</sup> rei testes s̄t .  
Iacob abbs . Rumceneu . Catt-  
hig . ꝫ ꝑres eozꝫ Cōmogoe . Con-  
mil . Guorgeneu . Beunoe .  
Catgen . Hearngen . Crasgell .  
Outegurn . Guitlon . Sulien .  
Clerici . De laicis Mouric<sup>o</sup> sup  
ipsū solū . ꝫ sup filios suos . a  
gūratiōe ingūrationē . Gueldgen  
fili<sup>o</sup> Brocmal . Guallunir .  
Guorcinnim . Guorbes . Mor-  
cenev . Morhoen . Hii s̄t testes  
sup hoc pactū ꝫ ut . n̄ . soluat<sup>r</sup>  
in etnū . Deīñ Mouric<sup>o</sup> rex  
confirmauit hāc donationē sup  
altare s̄ci Cadoci corā senioribꝫ  
suis . Quiçqꝫ conseruaūit b̄ndict<sup>o</sup>

Be it declared to posterity,  
because of the changes of times  
and the successions of kings, that  
King Mouric gave for his soul  
a part of the land called Insula  
Tuican and two parts of the  
land which belonged to Gorbrith  
and Gassoc as well as their  
sister Sula, equally, with respect  
to which King Mouric held the  
written document upon the  
hand of Jacob abbot of the  
chair of St. Cadoc, so that he  
himself might make them free  
and quit from all *census*, and  
all claims, and all services ex-  
cept the service of the family  
of St. Cadoc. Wherefore in  
this behalf Jacob gave a horse  
to King Mouric and he be-  
stowed it upon Guodgen son of  
Brocmal. Of this thing are  
witnesses: Jacob abbot, Rum-  
ceneu, Catthig, and their  
fathers Conmogoe, Conmil,  
Guorgeneu, Beunoe, Catgen,  
Hearngen, Crasgell, Outegurn,  
Guitlon, Sulien, clergy. Of  
the laity: Mouric on behalf of  
himself alone and his sons,  
from generation to generation.  
Gueldgen son of Brocmal, Gual-  
lunir, Guorcinnim, Guorbes,  
Morcenev, Morhoen. These

Donation  
by a chief-  
tain con-  
firmed on  
the altar  
before his  
elders.

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erit . ⁊ q<sup>i</sup> dissolūit maledict<sup>o</sup>  
erit a Deo.<sup>1</sup>

are witness over this agreement that it be not loosed for ever. Then King Mouric confirmed this donation upon the altar of St. Cadoc before his own elders. Whoever shall keep this shall be blessed, and whoever dissolves it shall be cursed by God.

This record is very similar to the last, except that the donation, after the usual formalities of delivery, is confirmed upon the altar of St. Cadoc by Meuric the king in the presence of his elders. Nor is it needful to dwell upon the next.

Donation  
of land  
with usual  
food-rent.

Sciendū ē qđ Terengual  
dedit agrū Lecguoidel Do ⁊  
Cadoco q<sup>i</sup> annuati psoluet Ca-  
doco ⁊ familie ei<sup>o</sup> tres modios  
ceruise ⁊ panes ⁊ carnes ⁊ si  
forte ceruisa caruerit ⁊ reddet .  
iiii<sup>or</sup> . modios t<sup>t</sup>ici ūl clamidē  
albū . Hāc elemosinā dedit  
Terengual Do ⁊ s<sup>c</sup>o Cadoco  
libam ⁊ q<sup>i</sup>etā ab omī regali ⁊  
treno seruitio . p aīa sua ⁊ p  
aīa Morcāt.

Inde testes s<sup>t</sup> Iacob p<sup>p</sup>osit<sup>o</sup>  
altaris Cadoci ⁊ familia ei<sup>o</sup> .  
Connogoi . Conuul . Ioseph .  
Biuuonoi . Catgen . De famili  
Eltuti . testes . Marcant .  
Gualunir . Guedgen . Guen-  
garth.

Finis h<sup>o</sup> ag<sup>i</sup> . ē . a Pull  
tenbui<sup>b</sup> ⁊ usq<sup>q</sup> Dirprisc . Qui<sup>c</sup>q<sup>q</sup>  
seruauit bñdict<sup>o</sup> sit . ⁊ q<sup>i</sup>  
uiolauit maledict<sup>o</sup> erit a Do.<sup>2</sup>

Be it known that Terengual gave the land Lecguoidel to God and Cadoc, which annually shall pay to Cadoc and his *familia* three *modii* of beer, and bread and flesh, and if by chance beer shall be lacking, it shall give four *modii* of wheat or a white cloak. This alms gave Terengual to God and St. Cadoc free and quit from all regal and earthly service for his soul and the soul of Morcant. Witness thereof are Jacob prepositus of the altar of Cadoc and his *familia*, Connogoi, Connual, Joseph, Biuunoi, Catgen. Of the *familia* of Illtud are witnesses: Marcant, Guallunir, Guedgen, Guengarth. The boundary of this land is from Pulltenbui<sup>b</sup> as far as Dirprisc. Whoso shall keep this be blessed, and whoso shall violate it shall be cursed by God.

<sup>1</sup> Fol. 40 old ref., 41 new.

<sup>2</sup> Fol. 39d old ref., 40d new.

The following record refers to the fratricide already mentioned of *Merchiun*, and the donation to St. Cadoc of Lann Catgualader, with its *census* of three *modii* of beer, by way of redemption of the crime.

A very similar record of donation is contained in the 'Book of Llan Dav,' but making Berthguin, Bishop of Llandaff, the recipient of the gift.

Notificandū . ē . postis qđ  
dedit Guoidnerth Lann Catgualader  
Đo ꝛ sċo Cadoco q<sup>o</sup>tin<sup>o</sup>  
q<sup>o</sup>t annis uas . iii . modiorū  
cūise illi psolueret<sup>r</sup> cū omīb;  
debitis pp<sup>l</sup> fricidiū germani  
sui Merchiun . atq; tandem  
reddit<sup>o</sup> dedit Dogwinno . Sup  
hoc testes fuerūt Berthgwin<sup>o</sup>  
epċ . Conmil . Terchan ꝛ Congregatio  
ei<sup>o</sup> . Sulien abbs . Nant carban .  
Lumbiu p<sup>o</sup>str . Biuoni . Iouab . ꝛ  
Congregatio sċi Cadoci . Saturn  
p<sup>o</sup>nces altaris Dogwinni . Marcant .  
Guoidnerth . Quiċq; serua<sup>o</sup>it  
: benedict<sup>o</sup> erit . Et q<sup>o</sup> teme-  
ra<sup>o</sup>it : maledict<sup>o</sup> erit a Deo.<sup>1</sup>

Be it made known to posterity that Guoidnerth gave Lann Catgualader to God and St. Cadoc to the end that each year should be paid to him (Cadoc) a vessel of three *modii* of beer with all dues, on account of the fratricide of his own brother Merchiun, and after that he gave the rents to Dogwin. Concerning this the witnesses were Berthgwin bishop, Conmil, Terchan and his congregation, Sulien abbot of Nantcarban, Lumbiu priest, Biuoni, Saturn chief of the altar of Dogwin, Marcant, Guoidnerth. Whoever shall keep this shall be blessed, and whoever shall violate it shall be cursed by God.

Donation in redemption of fratricide.

The following record is perhaps the most graphic and interesting of all :—

Sciendū . ē . qđ Morcant Rex  
uenando uenit usq; ad ripā  
fluminis Nadhauon ꝛ iecit  
accipitrē sup anatē . ꝛ ambo  
simul accipit<sup>o</sup> ꝛ anas fluī uolat  
t<sup>o</sup>nsmeaue<sup>o</sup>rt . Et subito uenie-  
bat aq<sup>o</sup>la de ripa maris ut rapet

Be it known that Morcant, king, came a-hunting to the bank of the river Nadhauon, and threw his hawk upon a duck, and both at once hawk and duck crossed the river in their flight. And suddenly

Donation by a chief and his procurator of a villa and its *census*.

<sup>1</sup> Fol. 40 old ref., 41 new.

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accipitrē . Qđ ut uidit Marcant rex : ualde cōstat<sup>o</sup> . ē . Ast concite alūpn<sup>o</sup> regis ueniens nōe Guengarth . eques cō scuto ⁊ gladio ac lancea se in fluūm gripuit . ⁊ accipitrē a raptu aq̄le n̄ modico uirir̄ eripuit : uef etiā leporiū accipitrē cū anate ad manū Morcant Regis attulit . illūq̄ tali facinore n̄ minimū letificauit . Quo c'ca dix Morcant Guengartho . Ecce t'buo t' uillā Cadroc in ius hereditariū habentē longitudinē ab urbe Trotguid : usq̄ ad fluūm Nadauan . ⁊ latitudinē a fonte Guengarth : usq̄ ad aliū fontē Guengarth . Eodē die Morcāt ⁊ Guengarth prexert̄ ad q'oddā t'ritoriū Cadocj . ⁊ t'buo Guengarth Do ⁊ s̄co Cadoco censū p̄sc'pte uille Cadroc p̄ aīa sua ⁊ p̄ aīa Morcanti regis . scil' singlis annis . xii . modios ūise ⁊ sextariū mellis . debitū q̄ panē ⁊ carnē . Insup etiā idē Guengarth dedit Conmogoy Hipiclaur gladiū suū deauratū p̄ aīa sua qđ habuit p̄ciū . lxx<sup>ta</sup> . uaccaf . Quare consuluit Cōmogoy Guengardo q' gladiū illū Morcanto p̄staret . ut ille donationē Guengardi cōfirmaret sup pago Catroc : qđ ⁊ fec̄ . Qua de re Morcant p̄libatā donationē ratā habuit atq̄ sc'pto corroborauit sup manū Sulien illa illinc fore libā ⁊ q'etā ab omī t'reno seruitio . uerū fundit<sup>o</sup> obseq'lo Di ⁊ s̄ci Cadoci obnoxia .

Hui<sup>o</sup> rei testes s̄t . Morcāt . sup se ipsū . ut nullus hui<sup>o</sup>

there came an eagle from the sea shore to seize the hawk. Which when King Morcant saw he was exceeding sorrowful, but in a moment a foster son of the king, named Guengarth, coming up on horseback with shield and sword and lance, hurled himself into the river, and with no little bravery snatched the hawk from the grip of the eagle. And, moreover, lightly brought the hawk with the duck to the hand of Morcant the king, and by such achievement delighted him not a little. Whereupon Morcant said to Guengarth : 'Behold, I grant to thee the villa Cadroc as an inheritance stretching from the city Trotguid as far as the river Nadavan, and in breadth from the spring Guengarth as far as another spring Guengarth.' On the same day Morcant and Guengarth reached a certain territory of Cadoc, and Guengarth consigned to God and St. Cadoc the *census* of the aforesaid villa Cadroc for his soul and the soul of Morcant the king, to wit every year twelve *modii* of beer and a sextar of honey, and the bread and flesh due therewith. Over and above this the same Guengarth gave to Conmogoy for his soul his gilded sword 'Hipiclaur,' which was of the value of seventy cows. Wherefore, Connogoy concurred with Guengarth when he bestowed



Tritorii pcurator extat n<sup>1</sup> Guen-  
 garth ⁊ heredes illi<sup>9</sup>. De Clieis .  
 Sulien . Cōmogoi . Danoc .  
 Guorguethen . Legan . Elgnou .  
 De laicis u<sup>o</sup> Guingueri . Iacob .  
 Boduan . Elguan . Gurhitr .  
 Cuncuan . Quiçq, c<sup>o</sup>todierit  
 bñd erit. ⁊ q<sup>1</sup> ifregit malef a  
 Do ⁊ a Cadoco . Am.<sup>1</sup>

that sword on Morcant, that he  
 should confirm the donation of  
 Guengarth with regard to the  
 'pagus' Catroc, which also he  
 did. Concerning which thing  
 Morcant aforesaid ratified the  
 donation, and corroborated it  
 by a writing upon the hand of  
 Sulien, thenceforth to be free  
 and quit from all earthly service,  
 but completely subject to the  
 service of God and St. Cadoc.  
 Of this thing are the witnesses  
 Morcant on behalf of himself  
 that no one should be procura-  
 tor of this territory except  
 Guengarth and his heirs. Of  
 the clergy : Sulien, Conmogoi,  
 Danoc, Guorguethen, Legan,  
 Elgnou. Of the laity : Guingueri,  
 Jacob, Boduan, Elguan, Gur-  
 hitr, Cuncuan. Whoever shall  
 guard this shall be blessed, and  
 whoever shall break it shall be  
 cursed by God and St. Cadoc.

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Morcant, the grandson of Meuric, is hawking  
 with Guengarth, his *procurator*, and, as a reward for  
 saving his hawk, the impulsive king gives him on  
 the spot a villa, apparently, according to the boun-  
 daries, adjoining that occupied by Guengarth. Then  
 the two together, on the same day, go to a certain  
 territory of St. Cadoc, and there Guengarth gives  
 to St. Cadoc the *census* of the villa so lately given  
 to him by Morcant for the souls of himself and King  
 Morcant—namely, twelve *modii* of beer and a sextar  
 of honey, and the usual bread and flesh. Thereupon  
 Guengarth gives to Conmogoy, a cleric, his gilded

<sup>1</sup> Fol. 89 old ref., 40 new.

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A gilded sword named 'Hiplaur,' worth seventy cows, and used as money.

sword named 'Hiplaur,' worth seventy cows, for his soul. And the reason why Guengarth has to give him the sword turns out to be that the confirmation of Conmogoy is needful to the donation. Lastly, the king Morcant confirms it by a writing placed on the hand of Sulien, the abbot of St. Cadoc, and witnesses that no one shall be *procurator* of that territory except Guengarth and his heirs.<sup>1</sup>

We have now arrived at the last of these records.

Donation of land at Caerleon.

Significandū . ē qđ Retone dimidiā partē ag<sup>1</sup> iuxta Ciuitatē Legionis . Do atq; Sċo Cadoco ppetuo iure possidendā q̄ illū hēditario iure contigebat . ĩn qz ĩc ad Herbic deuoluta fuerat eandē ab illo emit . ĩ Do ĩ sċo Cadoco t'buīt.

Cui<sup>9</sup> rei ' ſt testes . Herbic . Curnet . Congale cleſi . De laicis . Guornet . Guedguon . Guedgui . Son<sup>9</sup> . Atderreg . Qui c<sup>9</sup> todierit . ſit bñdict<sup>9</sup> . q<sup>1</sup> uiolaũit ſit maledict<sup>9</sup> . Am̄.<sup>2</sup>

Be it signified that Retone [gave] the half share of land near Caerleon to God and to St. Cadoc in perpetual right of possession which concerned him by right of inheritance, and after had devolved upon Herbic, bought the same from him and gave it to God and St. Cadoc. Of which thing are witnesses: Herbic, Curnet, Congale, of the clergy. Of the laity: Guornet, Guedguon, Guedgui, Sonus, Atderreg. Who shall keep this shall be blessed, who shall violate it shall be cursed. Amen.

## X. AUTHENTICITY OF THE EARLY EVIDENCE.

These early records in keeping with tribal rules as to the family character of ownership.

The reader will now be able to judge for himself how far in these remarkable records we seem more or less to breathe the air of the sixth century, into which the lamentations of Gildas introduced us.

On the one hand, comparing the character of the transactions recorded with what has been already

<sup>1</sup> See *supra*, p. 154, n.

<sup>2</sup> Fol. 88d old ref., 89d new.

learned from the Codes and surveys of the tribal system, surely the habits and actions of the donors of the donations are in close keeping with the customary rules of tribal chieftainship.

In the family character of their ownership and the necessity for the concurrence of relations, both as regards the redemption of their crimes and the validity of their grants, there is strong incidental evidence both of the mutual responsibility for crime and of the land ownership in *gwelys* under the rules of *tir gweliawc*.

At the same time, the use of gold-hilted swords, and vestments, and 'best horses,' instead of money—nearly all of them equated with cows—belongs to that earlier stage of tribal life to which the Codes look back as the period when 'all payments were made in cattle,' a period of which the reckoning of the gradations in the *galanas* in cows was a survival.

The cow  
the unit  
of value.

The moral atmosphere of these transactions clearly belongs to a lower and an earlier stratum of tribal life than that of the Codes. The impulsive passions of the chieftains, leading to so many murders of members of their own family, naturally belong to the uncurbed, childish stage of human life, which is prone to superstition, and succumbs so easily to spiritual terrors. It is in this early stage that pride and passion so soon are succeeded by temporary remorse and submission. At no other time than in the first moment of contact with the Church would the chieftains of conquering tribes be likely to succumb so submissively to the purely moral and spiritual power of the saints and the monks.

Moral at-  
mosphere  
under  
early  
tribal  
system.

Nor at any other period than this of first contact

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Mutual  
influence  
of the  
Church  
and tribal  
system.

would conquering chieftains follow tribal instincts so impulsively as not only to endow with donations the conquering spiritual power, but also themselves to rush into its communion, claiming chieftainship in it by themselves becoming monks and saints, so giving rise to saintly families of royal or chieftain blood, as in the case of St. Cadoc himself, St. Dubricius, and others.

The tribal system to a certain extent absorbed into itself the spiritual power to which the successors of Cunedda had to yield. And how naturally and inevitably this process of mutual absorption of one another by the tribal and spiritual powers produced or promoted in South Wales precisely those scandals, both in churchmen and chieftains, to which the lamentations of Gildas so loudly bore contemporary witness!

Formali-  
ties and  
forms of  
delivery.

Finally recurring to the technical side of these donations, and comparing the picturesque formalities used in making them with contemporary Continental forms, there is close resemblance without servile imitation. Perhaps nowhere else do we find exactly the formality of placing the writing upon the hand (*super manum*) of the recipient in the presence of witnesses. There is an out-of-doors air about this form which seems to show that the transactions did not always take place in a church. Where the transaction took place in a church, the writings, as on the Continent, were laid upon the altar, or upon the copy of the Gospels which lay upon the altar. These Gospels naturally became, as in the case of the copy which Gelhi purchased from the [cell of] Cingual, and placed on the altar of St. Teilo, the

recipients of memoranda of similar donations, but there is no mention in the Cadoc records of this practice having yet commenced.

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All this is in keeping with the methods described in the Alamannic and Bavarian laws of the early seventh century.

There is the same correspondence in the process by which an absolute donation is made to the Church to last for all eternity, or 'till the day of judgment,' whilst at the same time continued usufruct of the property is permitted to the donor or his family on payment of the customary food-rent. Where else can be found among British records anything like the habitual use of what quotations from the Alamannic and Bavarian laws and from the Rules of St. Benedict prove to have been common forms in use on the Continent in the sixth and seventh centuries?

The reservation of occupancy with food-rents.

The origin of these forms of donation in the development of Roman law has been clearly described at length by the late M. Fustel de Coulanges.<sup>1</sup> There was first the simple donation with a reservation of the usufruct. The Roman law allowed even the devise by the testator of the property to one person without the usufruct, which went in that case to his heir.

But there was also the other method by which, having made a donation, the donor received back the usufruct as a benefice or as a *precaria*. M. de Coulanges pointed out that originally the transaction in such cases was a triple one. First came the absolute *donatio*. Secondly came the *petitio* for continued

<sup>1</sup> *Les Origines du Système Féodal*, c. iv. and c. v.

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user. Thirdly, the transaction was completed by the *prestatio* on the part of the new owner, by which the donor received permission to continue the occupation as a *precaria*. But ultimately the processes were more or less united in one transaction, and recorded in a single document.

Consistent  
with con-  
tinental  
methods.

Thus both methods resulted practically in very much the same thing. The St. Gall charters sometimes take one form and sometimes the other. They both were connected with the practice of *commendation* which had grown into importance under the peculiar circumstances described by Salvian—the Gildas of Gaul—and both were probably equally familiar to the ecclesiastics of Brittany and South Wales.

To which of the two classes the Cadoc donations belong it is not perhaps easy to determine.

In the meantime it is enough for this inquiry, if, without claiming that the records were often contemporary with the donations, the facts they record may be taken as substantially authentic. We are not dealing with them here as title-deeds to properties, but as evidence of tribal habits and customs at the time of the first contact between the chieftains and the Church. And surely, all things taken together, it can hardly be considered likely, or even possible, that any monastic scribe of a later century could so far anticipate modern historical methods as to acquire the knowledge and the skill whereby he could put himself so completely into the atmosphere of the sixth century as to be able to forge records such as these of St. Cadoc and Llan Dav without at least a basis of contemporary authority.

The re-  
cords not  
likely to  
be forged.

XI. VALUE OF THE EARLY EVIDENCE.

If, in conclusion, we may fairly regard these records, whether themselves strictly contemporary or not, as, in the main, describing with substantial correctness sixth-century transactions between tribal chieftains and the abbots of monastic churches, they have a value for the purpose of this inquiry which will justify the amount of attention bestowed upon them.

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Value of  
the early  
evidence.

Without entering into questions reserved for another volume, there are two points to which special reference may be made.

First as to the food-rents. Passing by, for the present, the remarkable resemblance between the food-rents of the Cadoc records and those of the servile and other holdings described in the Alamannic and Bavarian laws, it will be seen, upon closer examination, that the food-rents of the Cadoc records are arranged upon a system which, in principle, corresponds remarkably with that of the Welsh Codes.

The food-rents of the Cadoc records.

The one case in which the food-rent was described as the *cibaria* for three nights in summer and three nights in winter illustrates the mention in the Dimetian Code of the obligation connected with the payment of the *gwestva* to light the chieftain's fire for three nights.

The provision for three nights.

But apart from this direct allusion to the 'nights' entertainment' there is a system incidentally running through the records which shows that, as in the Codes, the holdings were arranged in multiples of a certain unit of possession or area from which the unit of food-rent was due.

The connection of the food-rents with the land.

The donations are of larger or smaller areas of



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The food-rents graduated in multiples of three *modii* of beer.

land, varying from the *lann* and half-*ager*, up to the *villa* or *pagus*, and the food-rents rise accordingly. There are two cases each of a half-*ager* and one of a *lann*, and these each pay three *modii* of beer. There are two cases of the full *ager* with a food-rent of six *modii* of beer. There are two cases of *villæ* paying nine *modii* of beer, three cases of *villa* (one of them also called a *pagus*) and another of an *ager*, paying twelve *modii* of beer, and lastly one *villa* paying eighteen *modii* of beer. The food-rents embraced bread, flesh, and honey in addition; but it is obvious that the size of the donation was measured by its food-rent in multiples of the unit of three *modii* of beer.

There are no data affording ground even for a guess as to which of the multiples of the unit of three *modii* corresponded with the 'three nights' entertainment,' and even if there were such data it would be too much to expect exact correspondence between the food-rents of the Cadoc donations and those of the Codes. It is enough if the correspondence in principle between the food-rents of the Codes, of the entries in the margin of the 'Book of St. Chad,' and of the Cadoc records is close enough to warrant the inference that the system of food-rents with local or temporal differences was substantially the same throughout, and that it formed an essential element in the arrangements of tribal society in Wales from the time of the Cymric invasion or a still earlier period to the final conquest of North Wales.

The other point referred to as relevant to this part of the inquiry relates to the tenacity with which the tribal instinct of patriarchal and family,

Correspondence in principle with St. Chad food-rents and those of the Codes.



rather than individual, possession was maintained throughout.

Perhaps it would be difficult to find a stronger proof of this than the fact that it was applied to what, at first sight, would not seem to lend itself readily to such application. The Cadoc records, as already pointed out, are full of incidental evidence that even a chieftain could not make a donation without the concurrence of other members of his family. Even the chieftainship seems from the first to have been a family privilege and, in a way, shared by brothers or sons as though it were a family possession.

Allusion has already been made to the harmony in this particular between the Codes and the Cadoc records as *pro tanto* evidence in support of the authenticity of the latter. But, conversely, the authenticity of the Cadoc records being granted, their evidence that this trait of the tribal system was in force from the first Cymric conquest of Wales becomes important.

When it is considered that in no fewer than seven of these records the donations are family donations, in the sense that the consent of others of the family of the chieftain making the donation was necessary to its validity, the evidence is very strong in confirmation of that of the Codes as to the family character of the chieftainship.

Again, the stipulation in the last record but one, that, after the donation to the monastery of St. Cadoc by the King Morcant and his foster-son and *procurator* Guengarth of a *villa* or *pagus*, 'no one should be *procurator* of this territory except Guengarth and his heirs,' is incidental evidence how early even

The tribal rule of family ownership applied in the Cadoc records to the property of the chieftains, afterwards applied to ecclesiastical benefices in Wales.

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tribal offices under the chieftain tended to become hereditary in a family.

This is in complete harmony with the fact revealed by later evidence that even when a chieftain founded a church the same instinct resulted in the benefice being held as a family possession.

The evidence of Giraldus Cambrensis.

Giraldus Cambrensis was not slandering the Church, but giving unwilling testimony to the tenacity of a tribal instinct, when he complained that nearly all the Welsh churches had as many parsons and coparceners as there had been families of chief men (*uchelwrs*) in the parish.<sup>1</sup> He also complained that sons obtained the benefices by succession from their fathers, not by election but by inheritance, and that the institution of any other person would lead to acts of revenge on the part of the kin. He adds that these two abuses were evidently inherently British, inasmuch as they prevailed in Brittany also.

Example in the case of Caergybi.

The existence of portionary or tribal churches in Wales appears also in the 'Taxatio' of St. Nicholas in A.D. 1291, and as an actual instance of the application of tribal rules to ecclesiastical patronage it is only necessary to refer to the case of Caergybi in Anglesey, to which Mr. A. Neobard Palmer called attention, and the facts of which he was able to trace with remarkable success in the Record of Carnarvon.<sup>2</sup>

In this case two chieftains seem in the twelfth century to have joined in restoring the ruined church

<sup>1</sup> 'Ecclesiæ vero istorum omnes fere tot personas et participes habent, quot capitalium virorum in parochia genera fuerint.'—*Desc. Camb.* lib. ii. c. vi.

<sup>2</sup> *Portionary Churches of Mediæval North Wales*, annexed to Mr. Palmer's 'History of the Parish Church of Wrexham.'

or monastery of Caergybi, and in the record of Carnarvon and another document of the fourteenth century the *welsh* sprung from these two chieftains are still found to possess fractional rights of patronage to the canonries—rights which had descended to them according to the rules of *tir gweliawc*.

This is a late illustration of the extent to which the tribal system in Wales, as in Ireland, forced even ecclesiastical arrangements into its mould. And it adds interest to the earlier evidence of the same tendency already visible in the Cadoc records. In spite of the Continental form of the records on the ecclesiastical side, the recorded transactions themselves are distinctly those of tribal chieftains acting under tribal custom already formed and in force.

It was not without great hesitation that the substantial authenticity of these records was admitted, but, once admitted, the importance of their evidence made it necessary to give to them due place in this volume.<sup>1</sup>

<sup>1</sup> I am indebted to Mr. M. R. James, of King's College, Cambridge, for the suggestion that the Cadoc records may have been copied out of a Gospel book of Cadoc's Church, such a one being mentioned as 'yet remain-

ing in the Church of St. Cadoc covered with gold and silver,' and as used by the Welsh for taking oaths upon, in *Caradoc of Lan-carvon's Life of Gildas* (Usher's Works, v. 535).



## CHAPTER VIII.

### CONCLUSION.

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THROUGHOUT this volume attention has been purposely confined almost exclusively to the strictly Welsh evidence.

Cymric tribal system has been examined on its own evidence, and why?

Further light may undoubtedly be thrown upon the Cymric tribal system by extension of the inquiry to other tribal systems, and by a careful use of the comparative method. But in this volume the object has been to obtain a solid and independent foundation to be used as a stepping-stone to further research. And it seemed best to do this by the examination of the Cymric tribal system on its own evidence.

The reader will be able to judge how far this object has been substantially attained.

The description in the Codes confirmed by evidence from two opposite poles.

If, on the one hand, the facts recorded in the Denbigh and other Extents by the surveyors have been found to be the natural results of the long-continued use of the rules of customary tribal law collected and recorded in the Codes and other legal treatises, and if, on the other hand, the authenticity of their description of tribal custom has been in some main points corroborated by the records of sixth-century donations to the monasteries, then it may fairly be said that the picture of tribal society

derived from the Codes has received confirmation from two opposite poles.

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In both cases, too, the evidence comes from outside of the tribal system itself, and from disinterested, legally trained, and independent witnesses.

On the one hand, Norman surveyors, coming upon the tribal system full of manorial theories and used to manorial phraseology, found themselves compelled against their own instincts to describe large districts as still occupied by *weles* of tribesmen embracing descendants down to great-grandchildren and paying from time immemorial their *quota* of commuted food-rents. And again Norman lawyers, putting into their own legal language the donations of half-Anglicised tribal chieftains, found it needful to make the kinsmen and families of the chieftains join in the grants. Norman evidence on these points was reluctant and convincing.

Strength  
of the  
evidence  
of the  
Norman  
surveyors.

In the same way, on the other hand, Gallic ecclesiastics of the sixth century or later, accustomed to Roman law and to the use of Merovingian formulæ, found themselves under a similar necessity. Their incidental description of the habits of tribal chieftains, the family character of their tribal donations of land, and the prevalence of food-rents in the sixth as in the thirteenth century, when admitted as substantially authentic, was as impartial and convincing in its way as that of the later Norman surveyors.

The inci-  
dental  
evidence  
of sixth-  
century  
Gallic  
ecclesi-  
astics  
equally  
convinc-  
ing.

Thus supported by extrinsic evidence from two quarters, before and after an interval of six centuries, the description of the tribal system in Wales contained in the Codes and legal treatises can no longer,

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The fact of the existence of tribal custom explains the Codes and other treatises.

it is submitted, be regarded with the same suspicion as may have been heretofore justified.

The existence of a body of tribal custom extending over so many centuries being now proved on independent and outside evidence, the character of the documents themselves becomes more easily understood. It becomes natural that at various times and in various localities collections of tribal rules and customs should be made, such as those which have come down to us of more or less merit and authority. The fact that some of them are modern, and yet contain ancient traditions of tribal rules in the form of Triads on the one hand and adaptations of modern forms of pleadings to Welsh customs on the other hand, no longer need raise suspicion of invention and literary dishonesty. For the tribal system was not a system coined by one brain and enacted by one law-giver at a particular date. Its customary rules had grown up with the Cymric tribe in Northern Cumbrian lands as well as in the old Cymric district of Powys. Subject more or less to modification and growth, the structure of tribal society in its main features had existed in Wales from the first coming of Cunedda and his sons to the conquest of Edward I. It had lingered on, suffering, no doubt, partial disintegration, till the substitution of English for Welsh law under Henry VIII.

The Venedotian, Dimetian, and Gwentian Codes, traditionally dating back to the time of the first attempt to commit tribal customs to writing under Howell the Good, contain undisguised additions of later date. These additions imply the previous existence of the main body of custom, and in no way



suggest its modern origin. The more private and recent treatises, written after the conquest, add greatly to our knowledge of ancient custom, without professing to add anything to its authority.

The conquest itself, and the necessary inquiries of Norman lawyers into the mysteries of tribal law, may well have been the direct cause of the making of some of these collections; and the fact that Welsh law was not abolished till the statute of Henry VIII., and not forgotten till the Crown lawyers of Queen Elizabeth brought the various classes of tenants—free tribesmen and non-tribesmen—under some category of English law, explains the possibility of even very late versions of old tribal custom. But the later the version and the farther it was removed from the time when ancient tribal custom existed in its full force, the more difficult would it be for its author to invent a body of custom from which it would be possible to arrive at the principles and details of the structure of a tribal society such as that examined in the foregoing pages.

The strongest possible proof that such a tribal society as is described in the Codes and treatises once existed in Wales must after all be found in the fact that, so far from its being isolated in its character, it is so full of analogies, and bears in its structure marks of such close relationship to other tribal systems, that it is quite impossible to believe it could have been the result of later invention or imposture. This intrinsic evidence, after all, is the strongest proof of its substantial authenticity.

The  
intrinsic  
evidence  
the  
strongest  
proof of  
authen-  
ticity  
after all.

On the whole, therefore, recurring to the object of this volume and its place in the wider economic

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inquiry of which it forms only a part, it is with some confidence that the tribal system in Wales is placed before economic students as worthy of careful study.

No attempt has been made to forestall the results of further critical examination of Celtic manuscripts by competent Celtic scholars, or to exhaust the rich materials for Welsh history which lie all but unused in the Public Record Office.

The real knowledge of one tribal system the best stepping-stone to a knowledge of others.

New material will be discovered, and that imperfectly made use of in this volume will require repeated reconsideration. Some of the inferences drawn from it will, no doubt, need correction. But in so far as the attempt has been approximately successful to place the knowledge of the main features of one single tribal system upon a solid foundation of evidence, a step at least will have been gained towards a knowledge of other tribal systems and of their place in economic history.

The further pursuance of the inquiry, with reference chiefly to the methods of this and other tribal societies, must be left to another volume.



## APPENDICES.

2010年12月

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# APPENDICES.

## APPENDIX A a.

EXTENT OF ANGLESEY, 22 EDW. I., 13 MARCH,  
A.D. 1294.

*Rentals and Surveys Roll 768, Public Record Office.*<sup>1</sup>

### ANGLESEYA.

Extenta facta de villa de Lammas die Lune in c<sup>o</sup>stino s<sup>c</sup>i APP. A a.  
Grego<sup>r</sup> Anno Regni Regis Edwardi vicesimo s<sup>c</sup>do. A.D.  
1294.

De Redd Burgagioꝝ viſſ de Lammas p annū—viiij. li  
.viiij. s .v. d . o q<sup>a</sup>.

ss Sm<sup>a</sup>—viiij. li .viiij. s .v. d . o b q<sup>a</sup>.

De xiiij caruca<sup>t</sup> ter<sup>r</sup> que sunt in dnico Mane<sup>r</sup> de Lammas  
videt de q<sup>a</sup>lib; caruca<sup>t</sup> xxx. s.

ss Sm<sup>a</sup>—xx. li .x. s.

De quodam p<sup>a</sup>to ibid p annū .xxx. s.

De gardi<sup>n</sup> Ma<sup>n</sup>ii p annū—vj. s .viiij. d.

De q<sup>o</sup>dam molend<sup>t</sup> aq<sup>a</sup>tico .C. s. Et aliud Molend<sup>t</sup> in eod<sup>e</sup>  
Ma<sup>n</sup>io obrutū de quo nich.

ss Sm<sup>a</sup>—vj. li .xvj. s .viiij. d.

De passag<sup>e</sup> eiusdm p annū—xij. li. De quol; doleo vini Exit<sup>o</sup>  
t cui<sup>s</sup> venientis ad portum t caria<sup>e</sup> de portu usq; ad villam port<sup>o</sup>  
sumptib; Reg<sup>e</sup> .x. d. De custum<sup>e</sup> Mesya<sup>e</sup> allec<sup>e</sup> vendi<sup>t</sup> vid;   
p .v. Mey<sup>s</sup> .j. d . que valet .x. s. De quolib; batello

<sup>1</sup> The 'copy' herein referred to is Rentals and Surveys Roll 769, P.R.O.

*Extent of Anglesey, 1294.*

APP. A a. piscant̄ allec̄ exeunte v̄l ingrediente portum .j. Meis Regi  
p .ij. s̄ . que custumma valz p annū xvij. s̄. De custūma  
cui<sup>o</sup>libet nauis applicant̄ ad portū . iiij. d̄ . que valet .xxvj. s̄  
.viiij. d̄. D̄ custuma batelloz quoz quilibz semel in annū  
cariare deb̄ victua<sup>l</sup> d̄ni Reḡ .xvj. s̄. D̄ .v. passagiariis port<sup>o</sup>  
que debnt sumptibz pp̄tis in batello Reḡ face passagiū p  
una caruē t̄ duabz boua<sup>t</sup> terf̄ quas tenēt .xv. s̄ .viiij. d̄.  
D̄ Theoloneo Carroz carianciū corea lanas t̄ alias M<sup>o</sup>candis  
nūdina<sup>r</sup> pañ cui<sup>o</sup> Medoñ carnificū pistoz sutoz p annū  
.viiij. li .viiij. s̄. D̄ furno Reḡ .xl. s̄. D̄ quolz braci<sup>o</sup>neo cui<sup>o</sup>  
.xxx. laḡ p .vij. d̄ . ob̄ . de quo .lx. s̄. D̄ opa<sup>t</sup> ville de  
Lammas vidz . Metend̄ carian<sup>d</sup> t̄ hciand̄ .xxvj. s̄ .viiij. d̄.  
De a<sup>n</sup>ic̄ Cu<sup>r</sup> releuiis t̄ aliis pquis .xij. li .x. s̄.

ss Sm<sup>a</sup>—xliij. li .x. s̄ .x. d̄.

ss Sm<sup>a</sup> to<sup>l</sup>. vilt de Lammas—Lxxviiij. li .v. s̄ .xj. d̄ . ob̄ q<sup>a</sup>.

Commot<sup>o</sup> de Dyndaythow.

De Redd̄ ass̄ . vilt de Thlandeuenay .Lvj. s̄ ij. d̄.

I<sup>r</sup>m de potu<sup>r</sup> .xxiiij. s̄.

ss Sm<sup>a</sup>—iiij. li .ij. d̄.

De Redd̄ ass̄ vilt de Batha<sup>u</sup>neneytha .Lxvij. s̄ .vj. d̄.

D̄ potu<sup>r</sup> ei<sup>o</sup>sd̄ .xxx. s̄.

ss Sm<sup>a</sup> .iiij. li .xvij. s̄ .vj. d̄.

De redd̄ ass̄ vilt de Batha<sup>u</sup>wy<sup>o</sup>n cū potura .Lxxviiij. s̄ .viiij. d̄.

ss Sm<sup>a</sup>—Lxxviiij. s̄ .viiij. d̄.

De redd̄ ass̄ vilt de Pentreyth .Lxxiiij. s̄ .iiij. d̄ . s̄.

D̄ potu<sup>r</sup> ei<sup>o</sup>d̄ ville .xxx. s̄.

ss Sm<sup>a</sup> .Ciiij. s̄ .iiij. d̄ . ob̄.

De redd̄ ass̄ vilt de Castilhenth<sup>l</sup>aur .viiij. s̄ .x. d̄ . s̄.

D̄ potu<sup>r</sup> ei<sup>o</sup>d̄ .iiij. s̄.

ss Sm<sup>a</sup> .xij. s̄ .x. d̄ . ob̄.

De redd̄ ass̄ vilt de Dynthy<sup>l</sup>ow t̄ de sui<sup>o</sup>c̄ ho<sup>o</sup>im ei<sup>o</sup>d̄  
.xxij. s̄ .iiij. d̄.

D̄ pot<sup>a</sup> ei<sup>o</sup>d̄—xlvj. s̄ .iiij. d̄.

*Extent of Anglesey, 1294.*

ss Sm<sup>a</sup>—Lxviiij. s .viiij. d.

De redd ass de Bodeueneu .xxvj. s .viiij. d.

Ð Ðnico ei<sup>o</sup>dm .vj. s.

Ð potuř ei<sup>o</sup>d .xlviij. s .iiij. d.

De consuetudine t̄ žuič hoim ei<sup>o</sup>dm .xiiij. s .x. d.

ss Sm<sup>a</sup> .iiij. li .xij. s .x. d.

Ð redd ass vilt de Chstelbulhen .xviiij. s .iiij. d.

ss Sm<sup>a</sup> .xviiij. s .iiij. d.

Ð redd ass vilt de Perkyr .v. s.

Ð potuř ei<sup>o</sup>d .iiij. s.

ss Sm<sup>a</sup>—viiij. s.

Ð redd ass vilt de Portaythowe Cons t̄ žuič .x. s.

Ð passaḡ ei<sup>o</sup>d .Liiij. s .iiij. d.

ss Sm<sup>a</sup> .Lxiiij. s .iiij. d.

Ð redd ass cons t̄ žuič ville de Garytegwain .vj. s .j. d.

ss Sm<sup>a</sup>—vj. s .j. d.

Ð redd ass ville de Trefforbolch .iiij. s .iiij. d.

ss Sm<sup>a</sup>—iiij. s .iiij. d.

Ð redd ass ville de Cremelynhelyn .iiij. s .iiij. d.

De potuř ei<sup>o</sup>d—xiiij. s .ix. d.

ss Sm<sup>a</sup>—xviiij. s .j. d.

Ð aduocař toci<sup>o</sup> cōmoti p̄dči .xviij. s .ij. d.

ss Sm<sup>a</sup>—xviij. s .ij. d.

ss Sm<sup>a</sup> . toř . hui<sup>o</sup> Cōmoř—xxxiiij. li .viiij. s .iiij. d. pb.

*Extenta Man̄ii de Abberfray.*

Primo . dicunt qđ in Man̄io de Abberfrau sunt .v. caru-  
cař ĩre t̄ vař carucař p annū .xxx. s.

ss Sm<sup>a</sup>—viij. li .x. s.

Item sunt ibi .iiij. Molend . que Reddit<sup>1</sup> p annū lx crannoč  
blad t̄ vař c<sup>a</sup>nnoc .ij. s.

ss Sm<sup>a</sup>—vj. li.

Īm de duobj p<sup>a</sup>č q vař p annū .xiiij. s .iiij. d.

APP. A a

A.D.  
1294.

<sup>1</sup> So in the Record.

*Extent of Anglesey, 1294.*

APP. A a. piscant̄ allec̄ exeunte v̄l ingrediente portum .j. Meis̄ Regi  
p .ij. s̄ . que custumma valz̄ p̄ annū xvij. s̄. De custūma  
cui<sup>9</sup>libet nauis applicant̄ ad portū . iiij. d̄ . que valet .xxvj. s̄  
 .viiij. d̄. Ð custuma batelloz̄ quoz̄ quilibz̄ semel in annū  
cariare deb̄ victuat̄ dñi Reġ .xvj. s̄. Ð .v. passagiariis port<sup>9</sup>  
que debnt̄ sumptibz̄ pp̄tis in batello Reġ facē passagiū p̄  
una caruc̄ t̄ duabz̄ bouat̄ terf̄ quas tenēt .xv. s̄ .viiij. d̄.  
Ð Theoloneo Carroz̄ carianciū corea lanas t̄ alias M<sup>o</sup>candis̄  
nūdinaf̄ pañ̄ cui<sup>9</sup> Medoñ carnificū pistoz̄ sutoz̄ p̄ annū  
.viiij. li .viiij. s̄. Ð furno Reġ .xl. s̄. Ð quolz̄ bracineo cui<sup>9</sup>  
.xxx. laġ p̄ .vij. d̄ . ob̄ . de quo .lx. s̄. Ð opač ville de  
Lammas . vidz̄ . Metend̄ carianđ t̄ hciand̄ .xxvj. s̄ .viiij. d̄.  
De aml̄c̄ Cuř releuiis t̄ aliis pquis̄ .xij. li .x. s̄.

ss Sm<sup>a</sup>—xliij. li .x. s̄ .x. d̄.

ss Sm<sup>a</sup> to<sup>l</sup>. vilt̄ de Lammas—Lxxviiij. li .v. s̄ .xj. d̄ . ob̄ q<sup>a</sup>.

Commot<sup>9</sup> de Dyndaythow.

De Redd̄ ass̄ . vilt̄ de Thlandeuenay .Lvj. s̄ ij. d̄.

Iřm de potur̄ .xxiiij. s̄.

ss Sm<sup>a</sup>—iiij. li .ij. d̄.

De Redd̄ ass̄ vilt̄ de Bathaŋneneytha .Lxvij. s̄ .vj. d̄.

Ð potur̄ ei<sup>9</sup>d̄ .xxx. s̄.

ss Sm<sup>a</sup> .iiij. li .xvij. s̄ .vj. d̄.

De redd̄ ass̄ vilt̄ de Bathaŋwyon cū potura .Lxxviiij. s̄ .viiij. d̄.

ss Sm<sup>a</sup>—Lxxviiij. s̄ .viiij. d̄.

De redd̄ ass̄ vilt̄ de Pentreyth .Lxxiiij. s̄ .iiij. d̄ . 8̄.

Ð potur̄ ei<sup>9</sup>d̄ ville .xxx. s̄.

ss Sm<sup>a</sup> .Ciiij. s̄ .iiij. d̄ . ob̄.

De redd̄ ass̄ vilt̄ de Castilheuthlaur .viiij. s̄ .x. d̄ . 8̄.

Ð potur̄ ei<sup>9</sup>d̄ .iiij. s̄.

ss Sm<sup>a</sup> .xij. s̄ .x. d̄ . ob̄.

De redd̄ ass̄ vilt̄ de Dynthylow t̄ de ŋuič hořm ei<sup>9</sup>d̄  
.xxij. s̄ .iiij. d̄.

Ð pot<sup>a</sup> ei<sup>9</sup>d̄—xlvj. s̄ .iiij. d̄.



*Extent of Anglesey, 1294.*

Ð eisð de uno angno ⁊ dimið Angn̄ de butiř de xxx cunis de .v. galliñ ⁊ dimið ⁊ de uno istor bladi de opač t'um diež .xviiij. ð . õ . ⁊ Respondð de M<sup>l</sup>yonyth cū villañ de Trefberewet.

APP. A a.  
A. D.  
1294.

Ð villañ de Aberfraw de redd ass dcož villanož .viiij. s .viiij. ð.

Ð eisð de .x. c<sup>a</sup>nnoč ⁊ dimið fri.

Ð .vij. c<sup>a</sup>nč fař aueñ.

Ð .iiiij<sup>or</sup>. c<sup>a</sup>nnoč fař ordei .xlviij. s .vij. ð.

Ð .ix. villañ ei<sup>o</sup>ð ville de lacř t'um vaccaž . de iiiij<sup>or</sup> Multoñ dimið.

Ð .ix. angnis . de butiř.

Ð .CL. oũ.

De xxvij galliñ—xvj. s .iiij. ð.

Ð .vj. teneñ vastis . de t<sup>b</sup> Multoñ . Ð .vj. angnis . de .ix. galliñ de butiro.

De C. oũ .v. s .j. ð.

Iřm sunt in dca villa .ix. villani de q<sup>b</sup> xxvij galliñ .ij. s .iiij. ð.

Ð quolž eož opač t'um diež ad sercland blad ⁊ vař opačo eož .ij. s .iiij. ð . q. quilibž eož recipit unũ panem p diem.

Ð eisð villañ p igne ⁊ st<sup>a</sup>mine in Cuř ðni Reğ .xxx. s.

Iřm de opač in Autũpno de CCC hoĩbž quos .xv. villani de Mañlio inuenient . ⁊ de iiiij<sup>or</sup> hoĩbž quos villani forinseč de Cantred inueniēt .Lxvj. s .ix. ð.

Iřm de . DC . hoĩbž ⁊ equis ad ģcianð p unũ diē Lxxv. s . p diem j. ð . õ .

Iřm de pquiš Cuř . de Aberfraw .xl. s.

Ð pastuř .xx. s

Iřm de dčis villañ de Aberfraw .x. c<sup>a</sup>nnoč aueñ ad řbend .vj. s .viiij. ð.

ss Sm<sup>a</sup> .xvj. li .vj. s .iiiij. ð . õ.

ss Sm<sup>a</sup> toř—xxxviiij. li .v. s .xj. ð . õ . q<sup>a</sup>.

*Extent of Anglesey, 1294.*

APP. A a. Iť de q<sup>a</sup>đ piscar q̄ vať p annū .ij. s.  
A. D. 1294. s̄s Sm<sup>a</sup> .xv. s̄ .iiij. đ.  
Redđ De redd̄ liboꝝ teñ ei<sup>o</sup>đ ville .xxix. s̄ .viiij. đ.  
liboꝝ teñ Iť de Hameletto de Bodeneuryk̄ de redd̄ as̄s̄ .xv. s̄ .xj. đ.  
ei<sup>o</sup>đ Iťm de Hameletto de Trefwaspatryk̄ de redd̄ as̄s̄ libo  
Mañiii. teñ .x. s̄.  
Đ villañ ei<sup>o</sup>đ ville de Tunk̄ .v. s̄ .vj. đ.  
Đ eisđm villañ in farina butiř ʔ lacte ʔ opať .xiiij. s̄ .vij. đ . ob.  
Đ Hameletto de Trefberewet de redd̄ .ix. villañ .ix. s̄ .viiij. đ.  
Đ iiiij<sup>o</sup> c<sup>a</sup>nnoč fař ordei .v. s̄ .iiij. đ.  
Đ .ix. Multoñ .iiij. s̄ .vj. đ.  
Đ ix agnis xviiij. đ . de eisđm villañ de butiro .ij. s̄ .iiij. đ.  
Đ . C .iiij. oū .vij. đ.  
Đ . ix. galliñ ix. đ.  
Đ dčis ix hōibꝝ xxxvj. s̄ .ij. đ . o p opať . Clxj. diei.  
s̄s Sm<sup>a</sup>—vj. li .xv. s̄ .vj. đ.  
Đ Hameletto de Dyncloydan de redd̄ uni<sup>o</sup> villañ .ij. s̄  
vidꝝ de Đd Hibnico vl medieť blať ʔ lact̄ qđ vocat<sup>r</sup> M<sup>o</sup>ionuth.  
Đ filiis Grigori ab Lewelyn de una c<sup>a</sup>nnoč fři ʔ iiij<sup>o</sup>  
C<sup>a</sup>nnoč aueñ viij. s̄ .vj. đ.  
Đ eisđm de duobꝝ Multoñ xij. đ.  
De duobꝝ agnis iiij. đ.  
Đ eisđm de butiř vj. đ.  
Đ eisđ de .xl. ouis j. đ . o.  
Đ eisđm de vj galliñ vj. đ.  
Đ eisđ de oř xxx. dieꝝ .iiij. s̄ .ix. đ.  
Đ Pellipař de dimiđ c<sup>a</sup>nnoč fař ordei de Međ uni<sup>o</sup> Multo  
de Međ uni<sup>o</sup> agni . Đ .x. cunis de butiř de Međ uni<sup>o</sup> galline  
xiiij. đ . o . Đ opať ei<sup>o</sup>đ vij. dieꝝ .xj. đ . q<sup>a</sup>  
Sm<sup>a</sup>—xviiij. s̄ .ix. đ . q<sup>a</sup>.  
De Hameletto de Weuentefrau de redd̄ villanoꝝ ei<sup>o</sup>đ .iiij. s̄ .iiij. đ.

*Extent of Anglesey, 1294.*

Ð eisð de uno angno 7 dimið Angn̄ de butiř de xxx cunis de .v. galliñ 7 dimið 7 de uno istor bladi de opač t'um dieř .xviiij. ð . õ . 7 Respond de M<sup>r</sup>yonnyth cū villañ de Trefberewet.

APP. A a.

A.D.  
1294.

Ð villañ de Aberfraw de redd̄ ass dcoř villanoř .viiij. s .viiij. ð.

Ð eisð de .x. c<sup>a</sup>nnoč 7 dimið fri.

Ð .vij. c<sup>a</sup>nč fař aueñ.

Ð .iiij<sup>or</sup>. c<sup>a</sup>nnoč fař ordei .xlviij. s .vij. ð.

Ð .ix. villañ ei<sup>o</sup>ð ville de lacř t'um vaccař . de iiij<sup>or</sup> Multoñ dimið.

Ð .ix. angnis . de butiř.

Ð .CL. oũ.

De xxvij galliñ—xvj. s .iiij. ð.

Ð .vj. teneñ vastis . de t'ib; Multoñ . Ð .vj. angnis . de .ix. galliñ de butiro.

De C. oũ .v. s .j. ð.

Iřm sunt in dca villa .ix. villani de q'ib; xxvij galliñ .ij. s .iiij. ð.

Ð quol; eoř opač t'um dieř ad sercland blad 7 vař opačo eoř .ij. s .iiij. ð . q; quilib; eoř recipit unũ panem p diem.

Ð eisð villañ p igne 7 st<sup>a</sup>mine in Cuř ðni Reğ .xxx. s.

Iřm de opač in Autũpno de CCC hořb; quos .xv. villani de Mañio inuenient . 7 de iiij<sup>or</sup> hořb; quos villani forinseč de Cantred inueniēt .Lxvj. s .ix. ð.

Iřm de . DC . hořb; 7 equis ad hciand p unũ diē Lxxv. s . p diem j. ð . õ .

Iřm de pquiš Cuř . de Aberfraw .xl. s.

Ð pastuř .xx. s

Iřm de dčis villañ de Aberfraw .x. c<sup>a</sup>nnoč aueñ ad řbend .vj. s .viiij. ð.

ss Sm<sup>a</sup> .xvj. li .vj. s .iiij. ð . õ.

ss Sm<sup>a</sup> toř—xxxviiij. li .v. s .xj. ð . õ . q<sup>a</sup>.

*Extent of Anglesey, 1294.*

*Extenta de Cantref de Aberfrau.*

APP. A a.

A.D.  
1294.

Ð redd aš de Tounsokē ⁊ aliis Hamelet de p̄gōie Hona  
.viiij. li .v. s.

Iſm de eiſd vilt .xl. c<sup>a</sup>nnoč farie aueñ p̄ .iiij. li.

Iſm .x. c<sup>a</sup>nnoč frī p̄č .xx. s.

ſs Sm<sup>a</sup> .xiiij. li .v. s.

Ð vilt de Trefoweyn de redd . libe tenenč .xxxiiij. s  
.xj. d . o.

ſs Sm<sup>a</sup>—xxxiiij. s .xj. d . o.

Ð vilt de Kelemokē de redd aš libe teñ .xvj. s . de villa  
de Bodelowe . de redd aš libe teñ .ij. s .vj. d.

Ð vilt de Thwayn de redd aš libe tenenč .xxxviij. s.

Iſm de ead vilt de teñ Maſ. Ad Goch xl s.

ſs Sm<sup>a</sup>—iiij. li .xv. s .vj. d.

Ð vilt de Drianylch ⁊ Trefichod de redd aš liboꝝ hōum  
.Liiij. s .ix. d.

ſs Sm<sup>a</sup> .Liiij. s .ix. d.

Ð . vilt de Bodarchewrau de redd aš libe teñ .v. s.

Iſm de iij c<sup>a</sup>nnoč ⁊ dī fař aueñ .vij. s.

ſs Sm<sup>a</sup> .xij. s.

Ð vilt de Crucanel de redd aš libe teñ .vij. s .xj. d. Iſ  
de .iiij. c<sup>a</sup>nnoč fař .vj. s.

ſs Sm<sup>a</sup> .xiiij. s .xj. d.

Ð vilt de <sup>1</sup>Griffry de redd aš libe teñ .x. s.

Iſ de vilt de Bochornach de redd aš libe teñ .xxiiij. s  
.v. d . o.

Ð vilt filioꝝ Meurikē de redd villanoꝝ .xix. s .iiij. d . o ⁊  
Iacent in vasto .iiij. bouař terř.

Iſ de frō uni<sup>o</sup> c<sup>a</sup>nnoč dimid ⁊ j. buselt p̄č .iiij. s .iiij. d . o.

Iſ iiij<sup>or</sup>. c<sup>a</sup>nnoč fař aueñ p̄č .viiij. s.

Iſm de potuř .Dxx. hōim p unū diē .xliij. s .iiij. d . vij.  
p hoie p unū diē .j. d.

<sup>1</sup> T in the copy.

*Extent of Anglesey, 1294.*

xx

Iſm de iiij equis q̄ valent .x. s̄ . vid; p equo .j. d̄ . ō.  
Iſm de quol; villañ unus porc<sup>o</sup> . si fueriat porc̄ . p̄c̄ xx. d̄.  
De q<sup>o</sup>lib; domo una gallina de p̄c̄ .j. d̄ t̄ val; .ix. d̄.  
ss Sm<sup>a</sup> .vj. li .xj. d̄ . ō.  
Ð vilt de Bodenaylwyn de redd villanoz .v. s̄.  
Iſ de ffo .ij. c<sup>a</sup>nnoç . p̄c̄ .v. s̄.  
Iſ . iiij.<sup>or</sup> c<sup>a</sup>nnoç fañ aueñ t̄ iiij. buss p̄c̄ .ix. s̄ .vj. d̄.  
Iſm in potuř .CCClx. hoim p̄ unū diē xxx. s̄.  
Iſ de potuř .Cxx. eq<sup>s</sup> .xv. s̄.  
Iſ de q<sup>o</sup>l; villano .j. porc̄ de p̄c̄ .xx. d̄.  
Iſ de q<sup>o</sup>l; villañ [j galliñ t̄] sunt viij vilt t̄ vat̄ . viij d̄.  
ss Sm<sup>a</sup> .Lxvj. s̄ .x. d̄.  
Ð vilt de Trefolyn de redd as̄ . cons̄ t̄ alijs ſniç .x. s̄ .x. d̄.  
ss Sm<sup>a</sup> .x. s̄ .x. d̄.  
Ð vilt de [Thledwygant]hles de redd as̄ liboꝝ hoim  
.xxiiij. s̄ .ix. d̄.  
Ð .j. c<sup>a</sup>nnoç fañ aũe ij. s̄.  
ss Sm<sup>a</sup> .xxvj. s̄ .ix. d̄.  
Ð vilt de [Bodbetwyn] de[redd as̄] liboꝝ hoim .xxj. s̄  
.iiij. d̄.  
Sm<sup>a</sup> .xxj s̄ .iiij d̄.  
Ð vilt de [Trefdrefvastrondeon] de redd as̄ libe teñ  
Lxiiij. s̄.  
Iſ de iiij<sup>or</sup>. c<sup>a</sup>nnoç fañ .aũe . dimid̄ t̄ .ij. ptib; .j. buss ix. s̄  
.iiij. d̄.  
Iſ de d[uob; lageñ butiř] x. d̄.  
ss Sm<sup>a</sup> .Lxxiiij. s̄ .ij. d̄.  
Ð vilt de Trefdrefdysteyn de redd as̄ iiij lb xvj. s̄ .x. d̄.  
ō q<sup>a</sup> . de una c<sup>a</sup>nnoç ffr̄i . Ð una c<sup>a</sup>nnoç aueñ t̄ dimid̄ t̄ de  
xij [ferr̄] equoꝝ vj s̄ vj. d̄.  
ss Sm<sup>a</sup> .C .iiij. s̄ .iiij. d̄ . ō . q<sup>a</sup>.  
Ð vilt de Badaon<sup>1</sup> de redd as̄ .xxij. s̄ .iiij. d̄.

APP. A a

A.D.  
1294.

<sup>1</sup> Bodaon in the copy.

*Extent of Anglesey, 1294*

APP. A a.

A.D.  
1294.

- šs Sm<sup>a</sup> . xxij s . iiij d.  
Ð vilt de Dorodeweyt de redd asš . viij s viij d.  
šs Sm<sup>a</sup> . viij s viij d.  
Ð vilt de Trefwalkemay de redd asš .xviiij. s .ij. d . de  
duobz c<sup>a</sup>nnoč fař aue ĩ ij . ptibz uni<sup>o</sup> c<sup>a</sup>nnoč v. s .iiij. d.  
šs Sm<sup>a</sup> . xxiiij s vj. d.  
Ð vilt de [Trygor] de redd asš .xij. s .iiij. d.  
šs Sm<sup>a</sup> .xij. s .iiij. d.  
Ð vilt de [Dryndrovelf] de redd asš [xxxviiij s . iiij d ob].  
[Ð iiij] c<sup>a</sup>nnoč frī .x. s.  
Ð [vij] c<sup>a</sup>nnoč fař aueñ xiiij s.  
Ð iij vaš [but]uř . [xij s de eadm vilt cum duobz villanis  
de Trefdraes de potuř].  
De potuř .Lxxij. eā [ix s . De] potuř CCxl. hoīm ĩ caniu  
xx. s.  
[šs Sm<sup>a</sup>] .Ciiij. s .iiij. d . o.  
Ð vilt de Rosm[awr de Redd asš .xx. s].  
Ð potuř [lj] eā .xviiij. s .x. d . o.  
Ð potuř [de .D. hoīm] p unū diē .L. s.  
šs Sm<sup>a</sup> iiij li viij s x d o.  
Ð vilt de [Keuentrefraw] de redd asš iij s iiij d . de  
potuř . <sup>xx</sup>iiij equoř x s . de potuř . CCxl hoīm ĩ caniu xx. s.  
šs Sm<sup>a</sup> .xxxiiij. s .iiij. d.  
Ð omibz villañ de dca Cantreda de vj c<sup>a</sup>nnoč frī . xv s.  
Ð .xix. c<sup>a</sup>nnoč fař aueñ xxxviiij. s.  
Ð viij c<sup>a</sup>nnoč aueñ ad p̄b .v. s .iiij. d.  
De xxvij galliñ .ij. s .iiij. d.  
Ð quolz unū porcū si ĩuerint de p̄cio .xx. d.  
Iř q<sup>l</sup>z eoř debet arrare semel in annū q̄ valz . xxiiij s  
viij d.  
šs Sm<sup>a</sup> .iiij. li .vj. s .xj. d.  
Ð placif ĩ pquis Cantrede de Aberfraw .xl. s.  
šs Sm<sup>a</sup> .xl. s.

*Extent of Anglesey, 1294.*

šs Sm<sup>a</sup> to<sup>t</sup> Cantrede de Aberfrau—Lxv. li .xvij. š .vij. đ .  
ō . q̄. APP. A a.

A. D.  
1294.

Extenta Man<sup>h</sup>ii de Kemmeys.

Primo dicūt qđ sūt in Mañlio de Kemmeys .iiij<sup>or</sup>. carucař  
terrē p̄c caruĉ .xxx. š . p annū.

šs Sm<sup>a</sup> vj. li.

Đ iiij<sup>or</sup> . p<sup>a</sup>tis . ibid̄ que valent p annū xx. š.

De gardino ibid̄ .xl. đ.

Đ t<sup>h</sup>b<sub>3</sub> . Molend<sup>xx</sup> . iiij crannoĉ farine aueñ viij. li p̄c crannoĉ  
ij. š.

De piscar̄ ibid̄ .iiij. š . iiij đ.

šs Sm<sup>a</sup> .ix. li .vj. š .vij. đ.

Đ redd̄ as̄ libe teñ ville de Kemmeys .Cvj. š .xj. đ.

šs Sm<sup>a</sup> .Cvj. š .xj. đ.

Đ villañ . ei<sup>o</sup>đ ville de aliis cons̄ . t̄ ſuiĉ . p annū .xiiij. li.  
.xiiij š.

šs Sm<sup>a</sup> xiiij li xiiij š.

Đ placit̄ t̄ pquis̄ Cuř .xl š.

šs Sm<sup>a</sup> xl. š.

šs Sm<sup>a</sup> to<sup>t</sup> Mañlii de Kemmeys .xxxvj. li .vij. š .vij. đ. p<sup>b</sup>.

Extenta Cōmoř de Talboleon.

Đ redd̄ as̄ vilř de Tref nedeuent de liĉo teñ xxxvij. š . đ

šs Sm<sup>a</sup> xxxij. š .ij. đ.

Đ vilř de Thlanvugel Thledwyghan <sup>1</sup> de redd̄ as̄ .xj. š.

šs Sm<sup>a</sup> .xj. š.

Đ vilř de Threfchlawrĉ . de redd̄ as̄ liĉoř teñ . ei<sup>o</sup>đ ville  
xlvij. š.

šs Sm<sup>a</sup> .xlvij. š.

Đ vilř de Codanewe de redd̄ as̄ vij. š vij. đ . ō.

šs Sm<sup>a</sup> .vij. š vij. đ . ō.

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<sup>1</sup> Thledwygan only in the copy.

*Extent of Anglesey, 1294.*

APP. A a.

A.D.  
1294.

- Ð vilt de Bodaokę de redd ass .xj. s.  
ss Sm<sup>a</sup> .xj. s.  
Ð vilt de Carnethouř de villanis ei<sup>o</sup>đ de Tunkę xiiij s iiij d.  
De eisdm villañ p potuř t cons Lxij s v. d.  
De terra Yarward fit Maddocy viij s iij. d.  
Ð terris vastis ei<sup>o</sup>đ ville xj. s.  
ss Sm<sup>a</sup> .iiij. li .xvj. s.  
Ð redd ass . ville de Trefwadokę .xlix. s .viij. d.  
ss Sm<sup>a</sup> .xlix. s .viij. d.  
Ð redd ass liboř vilt de Kemelyn .xix. s .xj. d.  
De villañ ei<sup>o</sup>đ ville p potuř t aliis šuič .xxxiiij. s. viij. d.  
ss Sm<sup>a</sup> .Liiij. s .vij. d.  
Ð vilt de Kardekande de redd ass liboř hoim Lxxvj. s.  
ss Sm<sup>a</sup> .Lxxvj. s.  
Ð vilt de Thlegarn de redd ass liboř hoim Lix s .v. d.  
ss Sm<sup>a</sup> .Lix. s .v. d.  
Ð vilt de Bronewey t Conternowe de redd ass . liboř hoim  
.xxix. s .xj. d.  
ss Sm<sup>a</sup> xxix s xj. d.  
Ð villa de Aberhalowe de redd ass liboř hoim v. s.  
De villanis ei<sup>o</sup>đ ville de Tungę .xvij. s vj. d.  
de eisdm villanis p potuř t aliis šuič .xxiiij. s .v. d.  
de řra Ad Ruffy dī m.  
Ð řra Map Porth vj. s.  
de řra Hona fit Keñ .v. s.  
de řra šui garcilis ij. s .v. d.  
ss Sm<sup>a</sup> .Lxvj. s.  
Ð vilt de Bodewygan de redd ass .xiiij d.  
ss Sm<sup>a</sup> .xiiij d.  
Ð villa de Thalanuoyl de potuř t opač villanoř ei<sup>o</sup>đ ville—  
iiij. li .xvij. s . ob.  
ss Sm<sup>a</sup> iiij li xvij s ob.  
Ð vilt de Carnethur de Tungę .v. s . de potuř t aliis cons  
.xj. s .iiij. d.



*Extent of Anglesey, 1294.*

ss Sm<sup>a</sup> .xvj. s .iiij d. A.V.P. A a.  
Ð vilt de Thlandogewel de Tunġ .xx. d. de pot<sup>r</sup>ra t aliis A.D.  
cons .viij s iiij d. 1294  
ss Sm<sup>a</sup> .x s.  
Ð vilt de Bodewarnan de redd villanoz x s.  
ss Sm<sup>a</sup> .x s.  
Ð vilt de Boderonyn de redd t cons villanoz .xxvj. s .vj. d.  
ss Sm<sup>a</sup> .xxvj s vj d.  
Ð vilt de Meriogan de cons villanoz .xxiiij s.  
ss Sm<sup>a</sup> .xxiiij s.  
Ð vilt de Trefnegoch de redd potur t cons villanoz .xxiiij s  
ix d o q<sup>a</sup>.  
ss Sm<sup>a</sup> .xxiiij s ix d o q<sup>a</sup>.  
Ð pteñionib; eiusdm Commoti viij s j d.  
ss Sm<sup>a</sup> .viij s j d.  
Ð pquis ei<sup>o</sup>d Commoti xl. s.  
ss Sm<sup>a</sup> .xl. s.  
ss Sm<sup>a</sup> to<sup>t</sup> hui<sup>o</sup> Cōmoti .xl. li .iiij s .ij d o q<sup>a</sup> p b.

*Extenta Manii de Penros.*

Ð redd asē ei<sup>o</sup>d Manii . Lviiij s iiij d.  
Itm de eod p pñentacōm iuratoz . xxiiij s xj d. ... error  
vj. ff ... ex-  
Ð dnico . iiij<sup>o</sup>r caruca<sup>t</sup> ter<sup>r</sup> t va<sup>t</sup> caru<sup>c</sup> .xxx. s. tenta ...  
Itm de t<sup>b</sup>; Molend iiij. li .vj. s .viij. d . de potur CC .x. a...e...  
original  
hoim . CCCC . ij . eq<sup>o</sup>z . Cix s o q<sup>a</sup>.  
de redd bla<sup>t</sup> iiij li xiiij s j. d.  
It de M<sup>y</sup>onnith lactis cui<sup>o</sup>d Rustici viij. s .ix. d.  
Ð redd buti<sup>r</sup> xj. s .vij. d.  
Ð blado ad p<sup>b</sup>end<sup>t</sup> Palefrid d<sup>n</sup>i ij s.  
Ð ang<sup>n</sup> . t gallinis vj s viij d.  
Ð redd fer<sup>r</sup> fab<sup>r</sup> . iiij s.

*Extent of Anglesey, 1294.*

APP. A a.

A. D.  
1294.

Opa ⁊  
cons vilt  
de  
Penros.

de ouis ⁊ butiř vj đ.

De cariaġ turbař ⁊ t'bis x s̄.

Đ liteř dī m<sup>ar</sup>.

šs Sm<sup>a</sup> .xxvij li xiiij đ . 8 . q<sup>a</sup>.

Đ villañ . eiusdm p̄ ſuicio in Autſpno . Scj p̄ .iiij. Menſ .  
singtm . Menſ . p̄ viij dies . s̄ . ſinglo . dieř p̄ xxxvj hoies .  
qđ ſuič valet p̄ diſ ſingulo j . đ . 8—C . viij s̄ . De xiiij.  
Colet p̄ opibz xiiij hoim p̄ iij dies in autſpno qđ ſuič valet  
iiij s̄ x đ 8 . de opibz .xx. equoř sine garcioñ ad hciand tēpe  
yemali . p̄ unū diſ qđ valet xx. đ . De opibz .<sup>xx</sup>vj. equoř  
v. garč ad hciand tēpe q<sup>a</sup>draġ . p̄ unū diſ qđ valet <sup>+</sup>xl. s̄ .

Đ opibz . xviiij gaueloř quoř quilz debz hciar p̄ .iiij. Menſ .

vidz p̄ <sup>xx</sup>iiiij .x. dies cū uno equo ⁊ uno garcōe . qđ val . <sup>+</sup>xiiij li .  
x s̄ .

Đ eisdm de opibz ext<sup>a</sup>henciū fimū cū xx . equis ⁊ garcōem  
p̄ unū diſ .xl. đ .

Sm<sup>a</sup>—xxj. li .vij. s̄ .x. đ . ob.

Sm<sup>a</sup> Mañii de Penros .xlviiij. li .ix. s̄ .j. đ . q<sup>a</sup>.

[On a small parchment schedule sewed on to the Roll the following appears.]

Videt<sup>r</sup> qđ sit error in extenta Manerii de Penros in  
ptičlis ſbſc<sup>ri</sup>p<sup>t</sup> . Vidett ſ' de redd<sup>e</sup> eiusdm Mañii . Potura  
hoim ⁊ eq<sup>o</sup>ř . Et redd<sup>e</sup> bladi . que iſto sunt cruce signati in  
extenta.

Sm<sup>a</sup> .xiiij. li .v. s̄ .iiij. đ . ob q<sup>a</sup> . Qui resp<sup>o</sup>tuant<sup>r</sup> p̄ errore  
usq; sup̄ comp<sup>o</sup> Cañarii . corā consilio P<sup>ri</sup>nč p̄ petiçōnem  
villanoř de Penros ad pliamētū ſinto ſcī Hillarii . Anno  
Regni Reġ Edwardi Tricesimo tercio.

Commot<sup>o</sup> de Turkelyn.

Đ redd<sup>e</sup> aas ville de Henescot vj. s̄ .viiij. đ .

šs Sm<sup>a</sup> .vj. s̄ .viiij. đ .

*Extent of Anglesey, 1294.*

Slagoruc<sup>1</sup> ⁊ Slekou cū ptiñ de redd ass̄ j m<sup>a</sup>č. APP. A a.  
Ð potuř eožd̄ xxij ⁊ iiij đ. A.D.  
1294.  
Ð ūra G<sup>o</sup>nasii fit Phi que nūc est in manu Reġ xxiiij ⁊  
x đ.  
ss Sm<sup>a</sup> . Lix ⁊ .vj. đ.  
Sistulas cū ptiñ de villa pđča cū villis s<sup>l</sup> respondentibz  
viiij li vij ⁊ .vj. đ.  
ss Sm<sup>a</sup> . viij li vij ⁊ .vj. đ.  
Ð hōibz de Curchlayt Manentibz šr teñ de Sistulas . p  
potuř . Lxviiij hoīm . Lxviiij canū ⁊ iiij<sup>or</sup> eġ xj. ⁊ .x. đ.  
ss Sm<sup>a</sup> .xj. ⁊ x đ.  
Ð redd ass̄ ville de Reccow . xlviij ⁊ viij đ.  
ss Sm<sup>a</sup> . xlviij ⁊ viij đ.  
Bodaneu ⁊ Bodenawyn cū ptiñ de eisđ de redd ass̄ .vj. li  
.xviij ⁊ iiij đ.  
ss Sm<sup>a</sup> .vj. li .xviij ⁊ iiij đ.  
Ð potuř ei<sup>o</sup>đ p CCCL . hōibz . ⁊ Lxxv . canū ⁊ Lxxv . Codanou  
⁊ Both-  
unok<sup>l</sup>.  
eġ p unū diē qđ vař xl ⁊ vij đ ō.  
Ð opibz p tres dies in Autumpno singlo die p xvj hoies  
qđ vař xvj. ⁊ . singlo pč p diē j. đ ō.  
de Lx . galt ⁊ iiij<sup>or</sup> angnis eožd̄ v. ⁊ .vj. đ.  
Ð M<sup>o</sup>lionith ei<sup>o</sup>đ cū vilt adiač . ⁊ . Rosmanach Bodeueneu  
⁊ Derý iiij li vij ⁊ j đ ō.  
de eisđm vj c<sup>a</sup>nnoč aueñ que vař iiij ⁊.  
Iř de eisđ p auagiis . xj ⁊ iiij đ.  
ss Sm<sup>a</sup>—vij li xiiij ⁊ vij đ.  
Ð redd ass̄ teñ ei<sup>o</sup>đ x ⁊. Bode-  
ueneu.  
Ð opibz xv hoīm in eađ villa ad metend̄ p unū diē qđ vař  
xxij. đ . oš.  
Iř de xv. galt ⁊ uno angno .xvj. đ.  
Iř de t<sup>l</sup>bz crannoč frī de redd̄ vij ⁊ .vj. đ.  
ss Sm<sup>a</sup> xx ⁊ ix đ ō.

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<sup>1</sup> Tlagoruc in the copy.

*Extent of Anglesey, 1294.*

- APP. A a.      Ð redd ei<sup>o</sup>dm . iij s iij d . de opib; xxvij hoim ad metend  
p unū diem . iij s iij d ob.  
A.D.      Iſm de xxvij galt t uno angū de redd ij s v d.  
1294.      Iſm de uno teñ ei<sup>o</sup>d j c<sup>o</sup>nnoč fři qd val; .ij. s vj d.  
Ros-      ss Sm<sup>a</sup> xj s vij d o.  
mangh.  
Dery.      De opib; .xxiiij. hoim ad metend p j . diem . iij s.  
Iſ . de xxiiij galt t angū t dī ij s iij d de .iiij<sup>o</sup> villanis  
sup<sup>a</sup>dčis . s . Boteynok? Bodeueneu Rosmangh t Dery .  
p potuř CCCC . hoim .CC. canū .CC. eā p unū diē  
.Lxxv. s.  
ss Sm<sup>a</sup> .iiij. li .iij. d.  
Bode-      Ð redd ij s vj. d.  
wryt.      Iſm p potuř . xlix hoim . xlvij canū t iij eā p unū diem  
viiij s v d o.  
Iſ de uno c<sup>o</sup>nnoč fař aueñ .ij. s.  
ss Sm<sup>a</sup> . xij s xj. d o.  
Slorat-      Ð redd ei<sup>o</sup>d dī m̄.  
henryet.      Trosclloydysteynet de redd dī m̄.  
Ð Bedelt toř cōmoř de redd ij s vj d.  
Iſ p eisdm ij c<sup>o</sup>nnoč fři v s.  
Iſ p viij c<sup>o</sup>nnoč t lcia pte j . c<sup>o</sup>nnoč fař aueñ xvj s viij d.  
Ð aduocař v. s x d.  
Ð batelt de portu de Dulas .xx. d.  
ss Sm<sup>a</sup> xlv. s.  
Nan-      Ð redd asē ei<sup>o</sup>d . Lx s ij d.  
mauř      Iſ de vij c<sup>o</sup>nnoč t dī fři de redd xvij. s . ix d.  
Sudon      Iſ de xxviiij c<sup>o</sup>nnoč dimid iij busš farū auē . Liij s vj d.  
Vach<sup>n</sup>      ss Sm<sup>a</sup> .vj. li .xij. s .v. d.  
p Regē.      ss Sm<sup>a</sup> toř hui<sup>o</sup> Cōmoř . xliij li ix s j. d . o.

*Extent of Anglesey, 1294.*

Extenta Cōmoſ de Mene.

Primo Rēndunt<sup>1</sup> de dñico pp<sup>o</sup> Reġ qđ sunt in Maſſio de Rofeyr .x. caſ terř de q<sup>l</sup>b<sub>3</sub> . vj caruĉ sūt de dñico t̄ iiij<sup>or</sup> de excaet t̄ vaſ . quel<sub>3</sub> . caruĉ .xxx. s.

APP. A a.

A. D.  
1294.

ss Sm<sup>a</sup> . xv li.

Iſm de Gardino dñi Reġ . iij s.

Iſ de iij<sup>b3</sup> . p<sup>at</sup>is v. s.

Iſ de paſtuř . xx s.

Iſ de t<sup>b3</sup> Molend<sup>xx</sup> que Rēndunt<sup>1</sup> de iiij c<sup>a</sup>nnoĉ fař t̄ vaſ Cvj s viij d p̄c c<sup>a</sup>nnoĉ .xvj. d.

Conceſſe  
Regine  
p Regem

Iſ de firmař t̄ villanis de redd ass xxx s xj. d.

Iſ de Albo t̄ M<sup>l</sup>ienith vj s iij d.

Iſ de eod vj c<sup>a</sup>nnoĉ fři t̄ vaſ xv. s.

Iſ de eod iij c<sup>a</sup>nnoĉ fař ordei t̄ val iij s.

Iſ de villañ de xxij c<sup>a</sup>nnoĉ iij b<sub>3</sub> fař ordei t̄ vaſ xxx s iij d.

Iſ de xij villañ q̄ tenet xij gauelt una teñ t̄ rendunt<sup>1</sup> xij c<sup>a</sup>nnoĉ t̄ dī fař aueñ t̄ val . xvj s viij d.

Iſ de Fabris iiij<sup>or</sup> c<sup>a</sup>nnoĉ fař ordei vaſ .v. s iij d.

Iſ de eiſd villañ iij c<sup>a</sup>nnoĉ aueñ . ad p̄b . palefř Reġ xij d . p̄c c<sup>a</sup>nnoĉ iij d.

Iſ de Liij<sup>or</sup> galt de quib<sub>3</sub> xvij falcoñ t̄ vaſ . iiij s vj d p̄c galt j d.

Iſ de exeuñ villanoz . iij s iij d.

Iſ p̄dci villani debet inueniř . CC .xl. eq<sup>s</sup> cū tot hōib<sub>3</sub> ad hciand t̄ vaſ xxx. s p̄c opis equi j d t̄ hōis ob.

Iſ debet Mele cū CCCC . hōib<sub>3</sub> p unū diē t̄ vaſ oř . xxxiij s iij d . Vid<sub>3</sub> quil<sub>3</sub> p diē .j. d.

Iſ deb cariař . blađ cū Lxxij hōib<sub>3</sub> t̄ Lxxij eq<sup>s</sup> p unū diē t̄ vaſ . ix s vid<sub>3</sub> p hoie . ob . t̄ equo j d.

Iſm debnt ext<sup>a</sup>ere fimū cū xiiij eq<sup>s</sup> t̄ vaſ oř . xiiij d.

Iſ deb inueniř dño Ignem vel xx s.

<sup>1</sup> So in the Record.

*Extent of Anglesey, 1294.*

APP. A a.	Iŕ de st <sup>a</sup> mine x s.
A.D. 1294.	Iŕ de eisdm de quolz . hnte ptes agnos q <sup>a</sup> .v. dabunt unū. ŕ vat iij s iij d.
	Iŕm de pđcis villañ de quolz hente galliñ .xx. oua .xx. d. Iŕm de phitis ŕ pquis Cuŕ xl . s. ss Sm <sup>a</sup> . xx li .vj. d. ss Sm <sup>a</sup> to <sup>t</sup> istius Mañii .xxxv. li . vj d.
Porthamal Geythrem <sup>1</sup>	Đ eađ vilt de redd <sup>a</sup> ass . iij li . xvij s iij d q <sup>a</sup> . ss Sm <sup>a</sup> . iij li xvij s iij d q̄.
Sode- wyndrū.	Đ eađ vilt de redd <sup>a</sup> ass Lxix s vj d ō. ss Sm <sup>a</sup> Lxix s vj d ō.
Srefarthen	De eađ vilt de redd <sup>a</sup> ass xxvij s viij d.
Igaerwen.	De eađ vilt de redd <sup>a</sup> ass . xij s viij d.
Ran- dygadou.	De eađ vilt de redd <sup>a</sup> ass . vij s iij d.
Kaeruan.	De eađ vilt de redd <sup>a</sup> ass .xj. s.
Ternocet.	De eađ vilt de redd <sup>a</sup> ass . xxij s iij d ō.
Trefolwyn	De eađ vilt de redd <sup>a</sup> ass . vj s v d.
Grukdowny	De eađ vilt de redd <sup>a</sup> ass . xxiiij s iij d.
Mysoglen	De [firmaŕ] ei <sup>o</sup> d vilt iij s vj d. Iŕ de potuŕ Clxxij . hoīm Lvij equoz p unū diš ab eisđ firmaŕ xxj s v d ob . Vidz p hoie j d ŕ p equo j d ō. Sm <sup>a</sup> xxv. s xj. d ō.
Boteuryda	Đ redd <sup>a</sup> ass .x. d. Iŕ de eađ vilt .viij. galliñ viij d. Sm <sup>a</sup> viij d.
Denan.	Đ eađ vilt p potura .CCC. xxix hoīm ŕ C. ix eđ xlj s ob. Iŕ de eađ villa xiiij galt ŕ vat xiiij s. Sm <sup>a</sup> xlij s ij d ō.
Heyrdes- weyth.	Đ eađ vilt p potuŕ de CLiiij hoīm .CC. xvij. eđ . iij li xx d. Đ eađ vilt xxx. galt ŕ vat xxx. d. Iŕ p arratuŕ ei <sup>o</sup> d vilt q, multū remota a Cuŕ ij s vj d.

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<sup>1</sup> Not in the copy.

*Extent of Anglesey, 1294.*

Iſ p aſaḡ iſtius ville cū vilt ꝑcedente iij ſ iiiij đ.	APP. A a.
Sm <sup>a</sup> iij li x ſ.	A. D.
De redd aſſ ei <sup>o</sup> đ ville iij ſ iiiij đ.	1294.
Iſ p potura . CClxxvij hoīm ʒ canū xxiiij ſ j đ.	Tref-
Sm <sup>a</sup> . xxvj ſ v đ.	uweth.
Đ redd aſſ ei <sup>o</sup> đ viij ſ vj đ.	Skeyokʒ
Iſ p potuř de D ʒ iiiij hoīm ʒ C. lxviij eḡ . Lxiiij ſ.	
Iſ de xiiij galliñ xiiij đ.	
Iſm de iſtis vj. vilt p M <sup>o</sup> ionith xij ſ iiiij đ.	
Iſ de teñ de Skyuiokʒ de redd aſſ . vij đ.	
Iſ .ij. c <sup>a</sup> nnoč fri . ij c <sup>a</sup> nnoč fař aueñ ij c <sup>a</sup> nnoč fař ordei ʒ vař xj. ſ viij đ.	
Iſ de terra Madyn ab Ađ de redd vj. đ.	
Sm <sup>a</sup> . iij li xviiij ſ ix đ.	
Đ eađ villa de redd aſſ .xl. ſ viij đ.	Roscolyn
Đ t <sup>b</sup> ḡ; hōib; ei <sup>o</sup> đ ville de redd aſſ . ij ſ vj đ.	Crefs-
Đ eađ vilt vj c <sup>a</sup> nnoč fri . ʒ vař xv. ſ.	caweyn. <sup>1</sup>
Iſ xij c <sup>a</sup> nnoč braſ aueñ .xij. ſ . ꝑč c <sup>a</sup> nnoč xij đ.	Treme-
Iſ de uno Menſ butiř ḡ valet iij ſ iiiij đ.	byon.
Iſ .ij. c <sup>a</sup> nnoč fař ordei ḡ vař ij ſ viij đ.	
Iſ .ij. c <sup>a</sup> nnoč aueñ xvj. đ.	
Iſ .ij. Multoñ ʒ vař xvj. đ.	
Iſ xvj galř xvj đ.	
Iſ de exheuñ tam de butiř q <sup>a</sup> ouis xvj đ.	
Iſ de Đđ Goth de Trefynan j buſ fri ʒ vař vij đ 6 ʒ uno buſ fař ordei ʒ vař iiiij đ.	
Iſ p pte dči Đđ . exheuñ iij đ.	
Iſ de eođ de M <sup>o</sup> ionnith .ij. đ.	
Iſ de quol; hente ptes agnos q <sup>a</sup> .v. unū agnū ʒ estimant <sup>r</sup> xx agni de quib; . iij ſ iiiij đ.	
Sm <sup>a</sup> . xliij ſ.	
Đ eađ vilt de fřo . iiiij <sup>or</sup> c <sup>a</sup> nnoč ʒ iij buſ .xj. ſ .x đ 6.	Tre-
	garwet

<sup>1</sup> Trefscaweyn in the copy.

*Extent of Anglesey, 1294.*

APP. A a.

A.D.  
1294.

Iť de bras aueñ .ix. c<sup>o</sup>nnoč . 7 di 7 val; ix 8 vj d.

Iťm de farina ordei una c<sup>o</sup>nnoč 7 di 7 val; ij 8.

Iť de duab; ptib; uni<sup>o</sup> vas butif 7 7cia pte unius ptis uni<sup>o</sup>  
vas butif 7 vat ij 8 vj d 8 q<sup>a</sup>.

Iť de Multoñ xij d 8 q<sup>a</sup>.

Iťm de exheñ ei<sup>o</sup>d ville xvj. d.

Iť de auađ istius vilt 7 pcedent xx d.

Iť de quol; hente ptes agnos q<sup>a</sup> .v. unū agnū de quib; iij 8  
iiij d.

Iť de M<sup>o</sup>ionnith dua; dca; vilt .iij. c<sup>o</sup>nnoč f<sup>ri</sup> . iij<sup>o</sup>  
c<sup>o</sup>nnoč fař ordei iij<sup>o</sup> crannoč fař aueñ 7 valent xxiiij 8 iij d.

Iťm de Albo vj 8 viij d.

Iť de Lalwarchvoyl .v. 8.

Iť de eađ vilt j Crannoč aueñ ad p<sup>b</sup> . 7 val; viij d.

Iťm de ptectionib; R<sup>e</sup> xix 8 iij d.

Iťm de pquis Cuf xl. 8.

Sm<sup>a</sup> .vj. li .viij. 8 .iij d.

Sm<sup>a</sup> toť istius Cōmoti p<sup>l</sup> māneř .xxxix. li .xj. d.

Đ vilt de Bodeyhan de redd ass xiiij 8 iij d.

ss Sm<sup>a</sup> . xiiij 8 iij d.

Đ vilt Ioñ Maphyhton de redd. ass cons 7 aliis. 7 suič  
xxxix 8 . ix d 8.

ss Sm<sup>a</sup> xxxix 8 . ix d 8.

ss Sm<sup>a</sup> totat terř Efi . Liiij 8 j. d ob.

De quib; allocant<sup>r</sup> vič .L. 8 . p cartā Reg q<sup>m</sup>. Eps  
ostendit.

De iij<sup>o</sup> carucař terř in Manlio de Cornuchles p<sup>č</sup> caruč  
xxvj 8 viij d.

ss Sm<sup>a</sup> Cvj 8 viij d.

Đ uno Molend<sup>r</sup> fracto de quo n<sup>t</sup> . de past<sup>a</sup> xx 8 . de redd  
ass libo; teñ iij li . x 8 . viij d . de villañ ei<sup>o</sup>d ville. de redd  
v. 8.

Iť p potuř 7 aliis cons 7 suič . Liiij 8 iij d.

ss Sm<sup>a</sup> viij li x 8.

T<sup>o</sup>ra Epi  
in Can-  
trede.

I<sup>o</sup>ra  
Abb de  
Cone-  
wey.



## Extent of Anglesey, 1294.

Tursemon q̄ est hamelett<sup>o</sup> ptinens ad Gerneweles cū APP. A a.  
hamelet de Westdrewy de redd<sup>o</sup> ass istoꝝ hamelet Cxvj s ix d.

ss Sm<sup>a</sup> C .xvj. s .ix. d.

A.D  
1294

Ð T<sup>r</sup>lonmaylok<sup>e</sup> de tra Abb . de redd<sup>o</sup> ass t̄ aliis cons  
t̄ suiç . ei<sup>o</sup> d .xxxv. s.

ss Sm<sup>a</sup> .xxxv. s.

ss Sm<sup>a</sup> to<sup>t</sup> ter<sup>r</sup> Abb .xxj. li .viii s v. d.

ss Sm<sup>a</sup> tota<sup>t</sup> d<sup>o</sup>e extente .CCCC<sup>xx</sup> iiii .iiij. li .x. s .xj. d . q<sup>a</sup>.

Terre contente in extenta collate diūsis hoīb; p Cartas  
Rç . post confeccōem extente p̄d<sup>o</sup>e . De quib; viç nō debet  
ohari in comp̄ suo sup contentis in ead<sup>m</sup> extenta. Videt.

Ð villa<sup>t</sup> de Bodeyhan t̄ Joh Maphyhton que extendunt<sup>r</sup>  
ad .Liiij s .j. d . ob quas Eps Bangof tenet p cartā . Rç . L. s  
imp̄m.

Ð Mañio de Cornuthles cū Hamelet<sup>r</sup> de Tursemon t̄  
Westdrewy t̄ T<sup>r</sup>lonmaylok<sup>e</sup> que Abbas t̄ cōuent<sup>o</sup> de  
Conewey tenent p cartam Rç .xxj. li .viii. s .v. d . imppe<sup>m</sup>.

Sm<sup>a</sup> to<sup>t</sup> .xxiiij li xviii s v d.

Ð villa de Nantmau<sup>r</sup> q<sup>a</sup>m Tude<sup>r</sup> Vach<sup>a</sup>n tenet p cartam  
Rç ad lminū vite ipi<sup>o</sup> Tuder<sup>i</sup> t̄ Resi filii sui .vj. li .xij s v d.  
—ad t̄m vite . Et me<sup>d</sup> q̄d ista sūma p̄x pcedēs alloç viç in  
decasu : ut p; in dorso ro<sup>t</sup> opo<sup>t</sup> viç.

Sm<sup>a</sup> xxiiij. li .xviii. s .v. d. Qui debnt sbt<sup>a</sup>hi de Sm<sup>a</sup> to<sup>t</sup>  
extēte q<sup>a</sup>ad viç.

Et eciam .xxiiij. li .x s de p̄hit t̄ p̄quis que continent<sup>r</sup> in  
ead<sup>m</sup> extenta in diūsis cōmot<sup>e</sup> p eo q̄d id<sup>m</sup> viç respond<sup>r</sup> inde  
siñl cū increm̄to in p̄hit t̄ p̄quis toci<sup>o</sup> Coñ p diūsas p̄tulas  
ext<sup>a</sup> extentam.\*

\* Et sic d; viç ohar de cōtent<sup>e</sup> in ex<sup>t</sup> de cla<sup>r</sup> de .CCCC .  
xxx .v. li .ij. s .vj. d q<sup>a</sup> . p̄b . Eo q̄d Sm<sup>a</sup> subseqns de p̄tis  
t̄ p̄quis subt<sup>a</sup>hitur sicut lre colla<sup>t</sup> ut sup<sup>a</sup>.<sup>1</sup>

<sup>1</sup> Not in the copy.

*Extent of Anglesey, 1294.*

APP. A a.

[On the dorse of the Roll.]

A.D.  
1294.

Escaete In Cantred de Abfrau temp̄ dñi Edwardi P<sup>ncip</sup>  
Walt.

Escaeta. Wilts ap Daniel qui tenuit .xxx. acras ðre cū ptinenç  
in Abfrau ad ðminū vite sue de dño Leweliñ q<sup>ondā</sup> P<sup>nc</sup> Walt  
obiit ðio sçī Mich anno P<sup>nc</sup> P<sup>nc</sup>. Eç . ij<sup>o</sup>. Per cui<sup>o</sup> mortē  
Henř de Dynintoñ tūc viç seisiuit ðā p<sup>dca</sup> in manū dñi  
P<sup>nc</sup> tanq<sup>a</sup> escaetā . ¶ p<sup>dca</sup> escaeta valet p̄ annū p̄ extentā  
fçam p̄ ipm viç . xl ð. Unde viç eiusd̄m Coñ debet respondere  
annuatī sup̄ comp̄ suū ad Sc<sup>cm</sup> ap Caerñ.

Sm<sup>a</sup> .xl. ð.

Escaeta. Daud ap Llewelin qui tenuit villam de Thlallybion cū  
ptiñ in Cantř de Aberfrau ad voluntatē dñi Reḡ p̄ libaçõem  
dñi . I . de Haulinggç post guerram Maddoci ap Lewelyn  
obiit mense Augusti Anno P<sup>ncipat</sup>. Eç . P<sup>nc</sup> sçdo . Post  
cui<sup>o</sup> mortē Wenthliana uñ eiusd̄m Ðd ¶ Lewelin<sup>o</sup> filius eoꝝ  
iniuste occupauerūt p<sup>dca</sup> villā usq; mensem Septembř anno  
P<sup>ncipat</sup> Eç P<sup>nc</sup> iij quo mense p<sup>dca</sup> Lewelin<sup>o</sup> obiit tempe  
Walři de Wyntoñ viç Angles que debuit fuisse escaeta dñi  
P<sup>nc</sup> post mortē dci Ðd. Et hoc pcepto: Henř de Dynigtoñ  
viç qui recepit p<sup>dca</sup> villam in manū P<sup>nc</sup> tanq<sup>m</sup> escaetā  
suam. Et valet p<sup>dca</sup> villa p̄ annū in õib; exitib; .vij. li .xj. §  
.iiij. ð. Unde viç eiusd̄ Coñ debet responde annuatī sup̄  
comp̄ suū ad Sc<sup>cm</sup> ap Caerñ.

Sm<sup>a</sup> .vij. li .xj. § .iiij. ð.

Escaeta. Lewelin<sup>o</sup> Voyl ap Griff ap Gogan qui tenuit villā de  
Kenleuyokç cū Hamelettis de [Keyru]<sup>1</sup> ¶ Kilgwyn ad ðim  
vite sue de dono dñi Eç . illust<sup>s</sup> Reḡ Angř filio per Cartā  
ipius Reḡ . obiit . iiij<sup>o</sup> die Ap<sup>l</sup> anno P<sup>nc</sup> P<sup>nc</sup> . Eç . v<sup>o</sup> . p̄  
cui<sup>o</sup> mortē Henř de Dyninton tūc viç seisiuit p<sup>dca</sup> villā cū  
Hamelettis in manū dñi P<sup>nc</sup> tanq<sup>a</sup> escaetā . Et p<sup>dca</sup> villa cū  
Hamelettis valet p̄ annū p̄ extentā fçam per ipm viç .xij. li  
.xviiij. § .xj. ð.

<sup>1</sup> Supplied from the copy.

*Extent of Anglesey, 1294.*

Sm<sup>a</sup> xij. li .xviiij. s .xj. d.<sup>1</sup>

Ð tra Ioŷ Duy ap David in villa de Trebaddokę qui infecit David přem suū Mense Maii a<sup>o</sup> P<sup>1</sup>ncip<sup>o</sup> đni E . P<sup>1</sup>nč quarto que extendit<sup>r</sup> p vič ad tres solid<sup>o</sup> . Unde vič debet responder<sup>e</sup> annuat<sup>i</sup> šr 9š.

APP. A a.

A.D.  
1294.

Escaeta.

Sm<sup>a</sup> . iij s.

Ð Candalo ap Thoñ t Keñ ap Thomas de quodam annuo redditu aduocarie conclato t recuperato coram W . de de Sutton Iustič in anno P<sup>1</sup>ncipat<sup>o</sup> đni Eę P<sup>1</sup>nč iiij<sup>to</sup> . unde vič . deb<sup>o</sup> oñari t ċ . dī q<sup>a</sup>r<sup>t</sup> frñi . p<sup>1</sup>č ij. s .vj. d.

Sm<sup>a</sup> .ij. s .vj. d.

Ð Madd Vaghan . de Rosmanakę p quod<sup>o</sup> a<sup>n</sup>uo redd<sup>o</sup> conclato t recuperato coram p<sup>1</sup>fato Iustič in anno iiij<sup>to</sup> p<sup>1</sup>dč<sup>o</sup> unde vič deb<sup>o</sup> oñari t ċ—xvj. d . ob.

Sm<sup>a</sup> xvj. d . ob.

Ð xiiij bouatis tre arrabit una domo . uno p<sup>1</sup>to . una p<sup>1</sup>te t<sup>1</sup>barie dč<sup>o</sup> teñ spectante que fueřt . Madd ap Idewal in Pentrayth et que st in manu P<sup>1</sup>nč p exactam . et que extendunt<sup>r</sup> p H . de Dynyntoñ vič ad xvj. s .iiij. d in anno t ċ q<sup>1</sup>nto . de quibz debet šbtrai .v. s . pro redd<sup>o</sup> annuo eiusđm teñ conten<sup>t</sup> in extenta Coñ . et deb<sup>o</sup> vič oñari in compoto suo de xj. s .iiij. d . de residuo dč<sup>e</sup> extente una cū appwamēto.

Sm<sup>a</sup>—xj. s .iiij. d.

Sm<sup>a</sup> to<sup>1</sup>—xxj. li .xj. s .ix. d . ob.

<sup>2</sup> Hee sunt pcuracōnes t šuicia hīm Manerii de Penros in Cōmoto de T<sup>1</sup>keř ubi inuenti fūnt .xij. Gauelli cū dimid<sup>o</sup> tpe q<sup>o</sup> villa extentata fuit.

Et de dč<sup>a</sup> tra . gauellus soluebat . xx<sup>ti</sup> . q<sup>1</sup>nq. hoies p unū diem ad secand<sup>o</sup> blada p sex septimanas tpe autūpnali.

Et de q<sup>1</sup>nq. aliis acris .vš . hoies p unū diē ut sup<sup>a</sup>.

Iř de omibz ilř Gauellis soluebant q<sup>1</sup>nq<sup>a</sup>ginta eq<sup>o</sup>s cū tot garcōibz ad carianđ blada eodm tpe p unū diem.

<sup>1</sup> The copy ends here.

<sup>2</sup> On a parchment schedule  
sewed on to the end of the Roll.

*Extent of Anglesey, 1294.*

APP. A a.

A. D.  
1294.

Iť .lx. eq<sup>o</sup>s p unū diem ad herciand<sup>o</sup> ʒras P<sup>i</sup>nci<sup>o</sup> cū tot garcōib<sup>z</sup> ʒpe v<sup>n</sup>ali.

Iť .x. eq<sup>o</sup>s sine garcōib<sup>z</sup> ad fimand<sup>o</sup> ʒras c<sup>i</sup>ca Paschā.

Iť .xx. eq<sup>o</sup>s ad herciand<sup>o</sup> fru<sup>n</sup>ta ordea fabas et pisa ac siligines sine garcōib<sup>z</sup> ʒ hoc p unū diem.

Iť p pc<sup>o</sup>acōe uni<sup>o</sup> eq<sup>i</sup> i hyeme ʒ vere unā c<sup>n</sup>ocā Lewelini q<sup>o</sup>lib<sup>z</sup> septimana cum straminib<sup>z</sup> ʒ victualibus p Gar<sup>o</sup>ne.

Iť in autūpno victualia p Gar<sup>o</sup>ne sine eq<sup>o</sup>. I estate nich.

vij

Iť pc<sup>o</sup>acōes .xx. eq<sup>o</sup>z et tot equ<sup>o</sup>z p unū diē ʒ noctē ʒpe hyemali . Et .xx<sup>ii</sup> . meliorib<sup>z</sup> eq<sup>o</sup>s de illis p sex i die unam c<sup>n</sup>ocā Lewelini ʒ oib<sup>z</sup> . viij . de illis aliis palefredis unam c<sup>n</sup>ocā.

Iť in vere p octuagita eq<sup>o</sup>s pcuracōnes ut supra p aliis.

Iť in estatē p .lx. valetis pc<sup>o</sup>acōes sine eq<sup>o</sup>s ʒ totidē in autūpno.

Iť p igne ad op<sup>o</sup> d<sup>n</sup>i P<sup>i</sup>nci<sup>o</sup> de glebario suo soluebant p tres vices i adu<sup>o</sup>stu ipi<sup>o</sup> videlic<sup>z</sup> autūpno Hyeme ʒ v<sup>e</sup> p un<sup>o</sup>q<sup>o</sup> vice cētū t<sup>o</sup>ssas de glebis ʒ tūc isti ho<sup>o</sup>ies habebant unū glebariū libe ʒ iadu<sup>o</sup> ex<sup>o</sup>ctū est ab eis illd.

Iť p q<sup>o</sup>lib<sup>z</sup> Gauello q<sup>o</sup>lib<sup>z</sup> ʒpe anni duas t<sup>o</sup>ssas st<sup>o</sup>minum ad opus bettoz.

Iť de unoq<sup>o</sup> gauello .xiiij. d<sup>o</sup> p annū.

Iť de oib<sup>z</sup> gauellis .xv. galones butiri p annū.

Iť extra gauellos st .vj. acre ʒ p q<sup>o</sup>lib<sup>z</sup> illaz solūnt p annū .xij. d<sup>o</sup>.

Iť de oib<sup>z</sup> gauellis .xxviiij. galias.

Iť i ead<sup>o</sup>m villa st .vj. gauelli de q<sup>o</sup>b<sup>z</sup> d<sup>n</sup>s habet reddit<sup>o</sup> p<sup>o</sup>unarios cū fru<sup>n</sup>to . videlic<sup>z</sup> de Gauello Bledyn Grachais.

Iť de Gauello Ade ap Madauc .vij. sol<sup>o</sup> .viiij. d<sup>o</sup>.

Iť de dimid<sup>o</sup> gauelli Madoci Capellani .xl. d<sup>o</sup>.

Iť de gauello Philip Sayr .vij. solid<sup>o</sup>.

Iť de ʒra Gemllin Portarii .ij. s .vj. d<sup>o</sup>.

Iť de gauello fab<sup>o</sup>z .vj. c<sup>n</sup>ocas fru<sup>n</sup>ti de c<sup>o</sup>noca Lewelini.

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It de Gauello Philippi Capellani .iij. c<sup>o</sup>no<sup>c</sup> cū dimi<sup>d</sup>a de ead<sup>m</sup> m<sup>o</sup>surā. APP. A a.

It de eod<sup>m</sup> .xx<sup>ii</sup>. d. .vj. galones butiri . duos . agnos .lx. oua  
t hoc p<sup>r</sup> ānū.

A.D.  
1294.

It de dimi<sup>d</sup> gauelli Adam ap Byndelw .v. s .iij. d.

It cōitas toti<sup>o</sup> ville soluet p<sup>r</sup> annū . xxx c<sup>o</sup>no<sup>c</sup>as de c<sup>o</sup>no<sup>c</sup>is Lewelini ad plus . videlicet l<sup>o</sup>ciā ptē frum<sup>o</sup>ti t<sup>o</sup> aliam l<sup>o</sup>ciā farine auenā t<sup>o</sup> l<sup>o</sup>ciā ptē fariū ordeacee t<sup>o</sup> aliq<sup>o</sup>ndo d<sup>o</sup>ns fac<sup>o</sup>et eis g<sup>o</sup>ciām q<sup>o</sup>d nō petet ab ip<sup>o</sup>is nisi .xx. c<sup>o</sup>no<sup>c</sup>.

It p<sup>r</sup> maronia lactis p<sup>o</sup>d<sup>o</sup>ce ville i estate t<sup>o</sup> autūpno dimi<sup>d</sup> toti<sup>o</sup> lactis d<sup>o</sup>cioris hōis de villa t<sup>o</sup> ill<sup>o</sup>d aliq<sup>o</sup>ndo c<sup>o</sup>et fruct<sup>o</sup> .iij. vacca<sup>o</sup> t<sup>o</sup> aliq<sup>o</sup>ndo dua<sup>o</sup> ille vacce i festo o<sup>o</sup>m s<sup>o</sup>co<sup>o</sup> redirēt ad suū possessorē.

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Iť .lx. eq<sup>o</sup>s p unū diem ad herciand<sup>o</sup> ʒras P<sup>o</sup>nci<sup>o</sup>p cū tot garcōib<sup>3</sup> ʒpe v<sup>o</sup>nali.

Iť .x. eq<sup>o</sup>s sine garcōib<sup>3</sup> ad fimand<sup>o</sup> ʒras c<sup>o</sup>ca Paschá.

Iť .xx. eq<sup>o</sup>s ad herciand<sup>o</sup> fruñta ordea fabas et pisa ac siligines sine garcōib<sup>3</sup> ʒ hoc p unū diem.

Iť p pc<sup>o</sup>acōe uni<sup>o</sup> eq<sup>o</sup> i hyeme ʒ vere unā c<sup>o</sup>nocā Lewelini q<sup>o</sup>lib<sup>3</sup> septimana cum straminib<sup>3</sup> ʒ victualibus p Garčone.

Iť in autūpno victualia p Garčone sine eq<sup>o</sup>. I estate nich.

Iť pc<sup>o</sup>acōes .xx. eq<sup>o</sup> et tot equ<sup>o</sup> p unū diē ʒ noctē ʒpe hyemali. Et .xx<sup>o</sup>. meliorib<sup>3</sup> eq<sup>o</sup>s de illis p sex i die unam c<sup>o</sup>nocā Lewelini ʒ oib<sup>3</sup>. viij. de illis aliis palefredis unam c<sup>o</sup>nocā.

Iť in vere p octuagīta eq<sup>o</sup>s pcuracōnes ut supra p aliis.

Iť in estatē p .lx. valetis pc<sup>o</sup>acōes sine eq<sup>o</sup> ʒ totidē in autūpno.

Iť p igne ad op<sup>o</sup> d<sup>o</sup>ni P<sup>o</sup>nci<sup>o</sup>p de glebario suo soluebant p tres vices i adu<sup>o</sup>stu ipi<sup>o</sup> videlic<sup>3</sup> autūpno Hyeme ʒ ve p un<sup>o</sup> vice cētū t<sup>o</sup>ssas de glebis ʒ tūc isti hoies habebant unū glebariū libe ʒ iadu<sup>o</sup> ex<sup>o</sup>ctū est ab eis illd.

Iť p q<sup>o</sup>lib<sup>3</sup> Gauello q<sup>o</sup>lib<sup>3</sup> ʒpe anni duas t<sup>o</sup>ssas st<sup>o</sup>minum ad opus betto<sup>3</sup>.

Iť de uno<sup>o</sup> gauello .xiiij. đ p annū.

Iť de oib<sup>3</sup> gauellis .xv. galones butiri p annū.

Iť extra gauellos st .vj. acre ʒ p q<sup>o</sup>lib<sup>3</sup> illa<sup>3</sup> solūnt p annū .xij. đ.

Iť de oib<sup>3</sup> gauellis .xxviiij. gallas.

Iť i ead<sup>o</sup>m villa st .vj. gauelli de q<sup>o</sup>b<sup>3</sup> d<sup>o</sup>ns habet reddit<sup>o</sup> p<sup>o</sup>unarios cū fruñto. videlic<sup>3</sup> de Gauello Bledyn Grachais.

Iť de Gauello Ade ap Madauc .vij. sot .viiij. đ.

Iť de dimi<sup>o</sup>đ gauelli Madoci Capellani .xl. đ.

Iť de gauello Philip Sayr .vij. solid<sup>o</sup>.

Iť de ʒra Gemllin Portarii .ij. s .vj. đ.

Iť de gauello fab<sup>o</sup> .vj. c<sup>o</sup>nocas fruñti de c<sup>o</sup>nocā Lewelini.

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Iť de Gauello Philippi Capellani .iij. c<sup>no</sup>c cū dimiđa de ead<sup>m</sup> m̄sura. APP. A a.

Iť de eod<sup>m</sup> .xx<sup>ti</sup>. đ .vj. galones butiri . duos . agnos .lx, oua  
t hoc p ānū. A.D.  
1294.

Iť de dimiđ gauelli Adam ap Byndelw .v. s .iij. đ.

Iť cōitas toti<sup>9</sup> ville soluet p annū . xxx c<sup>no</sup>cas de c<sup>no</sup>cas Lewelini ad plus . videlicet lciā ptē frum̄ti t aliam lciā farine auenā t lciā ptē fariū ordeacee t aliq<sup>ndo</sup> dñs facēt eis g<sup>ci</sup>am qđ nō pelet ab ipis nisi .xx. c<sup>no</sup>c.

Iť p maronia lactis p<sup>d</sup>ce ville i estate t autūpno dimiđ toti<sup>9</sup> lactis dicioris hōis de villa t iltđ aliq<sup>ndo</sup> ēet fruct<sup>9</sup> .iij. vacca<sup>9</sup> t aliq<sup>ndo</sup> dua<sup>9</sup> ille vacce i festo oīm s<sup>co</sup>z redirēt ad suū possessorē.

APPENDIX A b.

SHERIFF'S ACCOUNT OF ABERFFRAW AND  
PENROS, 30 EDW. I., A.D. 1302.

*Chapter House Miscellanea* 4<sup>a</sup>, *Public Record Office.*<sup>1</sup>

APP. A b. Comput<sup>o</sup> Walteri de Wynton Vič Angles a festo sancti  
A.D. Michis anno regni Regis Edwardi vicesimo nono usq, festum  
1302. sči Michis anno regni Regis predči t'cesimo.

Aber- frau.	šs Maneriū de Aberfrau.
	Idem respondet de fir <sup>a</sup> đnicož eiusdm Maneř
	Corsodelen 7 T <sup>e</sup> fcastel p anñ . . . vij. li .x. s
Đnicę.	Đ reddt asř libe tenč eiusdem Maneř p idem
	temp <sup>o</sup> . . . . . xxxij. s x. đ.
	Đ reddt asř villanož M <sup>l</sup> ) dredi eiusdem Maneř
	. p idem temp <sup>o</sup> . . . . . xx. li .iiij. s . 5 q <sup>a</sup> .
Molend.	Đ fir <sup>a</sup> .iiij. Molendiož ibidem p idem temp <sup>o</sup> viij. li.
Portař.	Đ fir <sup>a</sup> Portař eiusdem Maneř p idem temp <sup>o</sup> xiiij. s .iiij. đ
	Sm <sup>a</sup> totař dči Maneř .xxxvij. li .xix. s .ij. đ . 5 . q <sup>a</sup> .

Tur- kelyn.	šs Maneř de Penros.
	Idem respondet de reddt villanož M <sup>l</sup> ) dredi de
	Penros . per anñ . . . . . xvj. li .xxiiij. đ.
	Đ fir <sup>a</sup> .iiij. Carucař terř đnicož eiusdem
	Maneř p idem temp <sup>o</sup> . . . . . C. s.
	Đ fir <sup>a</sup> .iiij. Molendiož eiusdem Maneř p idem
	temp <sup>o</sup> . . . . . x. li.
	Đ fir <sup>a</sup> Portař eiusdem Maneř . per idem
	temp <sup>o</sup> . . . . . xiiij. s .iiij. đ.
	Sm <sup>a</sup> totař istius Maneř .xxxj. li .xv. s .iiij. đ.

<sup>1</sup> Now Ministers' Accounts, Bundle 1227, No. 8.



## APPENDIX A c.

### PETITION OF THE VILLANI OF PENROS AND INQUISITIONS AS TO THEIR CUSTOMS AND SERVICES, 16 EDW. II., A.D. 1322.

*Inquisition Ad Quod Damnum, 16 Edw. II., No. 40,  
Public Record Office.*

A nre seign<sup>r</sup> le Roi ⁊ a son conseil monstrent ses poures vileins de son Maner de Penros en le Countee Dangleseye en Northgales q̄ come eaux par errour del estente du dit Maner soient noundement chargez p an de .xxj. li .vj. d. ultre leur due rente ⁊ acostumez auxi come de rente assese des queux deñs unqs le dit seign<sup>r</sup> ne nul seign<sup>r</sup> de celes pties auant le conqueste ne peus nestoit ne ne devoit p resoun estre sūy, ⁊ mesmes ceaux vileins a leur peticioun nadguers s<sup>r</sup> ceo baille en plement p auisement nre dit seign<sup>r</sup> ⁊ son conseil eüssent briefe de la Chauncelerie a mon<sup>s</sup> Esmon Counte Darundel Iustice de Gales a enquerre de cel errour : ⁊ li ⁊ son dit conseil s<sup>r</sup> ceo cōtifier p ses tres : ⁊ puis ap<sup>s</sup> p<sup>se</sup> s<sup>r</sup> ceo p la dite Iustice diligente enqueste en forme de lei ⁊ ret<sup>ne</sup> duement en la dite Chauncelerie p la quele piert pleinement qil sunt de les ditz deñs p an chargez countre resoun : eaux p enchesoun de la morryne le leur bestes ⁊ de leur aler nadguers peus la prise de cele enqueste en .e sūiz nre dit Seign<sup>r</sup> countre ses enemys ⁊ rebeaux en diuers liens ount taunt este empoueriz qil ne ount mye este de poair de trouver les coustages a seure s<sup>r</sup> ceo remedie, dount le Chaumbrelein de Caernaruan ⁊ le Viscounte Dangleseye leur fount p<sup>r</sup> ceaux deñs destreindre greusement p<sup>r</sup> tut leurs temps, issint q̄ si nre dit seign<sup>r</sup> ⁊ son conseil ne voillent a ceste foiz s<sup>r</sup> ceo

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APP. A c. ordener remedie / il leur couient lesser leurs fres et tenements /  
A.D. 1322. et aler mendinauntz p<sup>r</sup> toutz iours saunz releuer . P<sup>r</sup> quoi il  
prient au dit seign<sup>r</sup> et a son conseil p<sup>r</sup> Dieu q<sup>u</sup> eux quise la  
dite enqueste et examinee / voillent ordener qil soient  
deschargez de ceaux deñs p an p<sup>r</sup> le temps passe et a venir /  
ou qil leur plaise comaunder brief de la Chauncelerie a la  
dite Iustice ou a son lieu tenaunt en Northgales a estendre  
le dit Maner oue les app<sup>r</sup>tenances de nouel / issint qil  
peussent s<sup>r</sup> ceo estre mys a leur ctein des ore en auant / et q<sup>u</sup>  
eaux ne soient mais en tiele man<sup>r</sup>e greuez ne t<sup>r</sup>auaillez / et q<sup>u</sup> leur  
destresces soient p<sup>r</sup> le pfit du dit seign<sup>r</sup> relessez / q<sup>u</sup> leur  
gaignerye et leur viure ne soient areryz ou desaitz / p<sup>r</sup> defaute  
de succour.

[En-  
dorsed.] Il semble a Conseil sil plect a Roi q<sup>u</sup> bon s<sup>r</sup>reit q<sup>u</sup> le Maner  
sunt de nouel estendu p bones et suffisauntz gentz, issint q<sup>u</sup> s<sup>r</sup>  
seign<sup>r</sup> le Roi puisse sauere la vite del extente et comaunder  
outre sa volunte.

Corā Rege.

Veniat Inquis cū peticōe coram Rege.

Edwardus Dei grā Rex Angl<sup>e</sup> Dñs Hibū et Dux Aquit<sup>e</sup>  
dilcō et fidei suo Edo Comiti Arundel<sup>e</sup> Iustic<sup>e</sup> suo Walt<sup>e</sup> vel  
eius locū tenentī in p<sup>r</sup>tib<sup>3</sup> Northwalt sal<sup>e</sup>m. Ex parte villano<sup>3</sup>  
ñro<sup>3</sup> de Manlio ñro de Penros in Com<sup>e</sup> Angl<sup>e</sup> nob<sup>e</sup> est ostensum  
q<sup>u</sup>d cū antecessores sui villani de eodem Manlio temporib<sup>3</sup>  
Principis Walt<sup>e</sup> p<sup>r</sup> tris et teñ que ipi villani nunc tenent eisdem  
Principib<sup>3</sup> viginti et unam libras et sex denar<sup>e</sup> p om<sup>n</sup>imodis  
consuetudinib<sup>3</sup> et s<sup>r</sup>uiciis s<sup>r</sup>m soluere consueuissent ac post  
conquestū t<sup>r</sup>e Walt<sup>e</sup> consuetudines et s<sup>r</sup>uicia p<sup>r</sup>dcā ad quadraginta  
et duas lib<sup>r</sup> et duodecim denarios p<sup>r</sup> Ministros dñi E<sup>3</sup> quondā  
Regis Angl<sup>e</sup> patris [ñri] erroneice extensa fuissent ac etiam  
supon<sup>r</sup>ata. et licet ad p<sup>r</sup>secucōem villano<sup>3</sup> p<sup>r</sup>dcō<sup>3</sup> idem pater n<sup>r</sup>  
nup<sup>r</sup> Iustic<sup>e</sup> suo t<sup>r</sup>e p<sup>r</sup>dcē p<sup>r</sup> b<sup>r</sup>e suū mandasset q<sup>u</sup>d de errore h<sup>r</sup>o

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in faciendo extentam pdcam inquisiuisset pleni<sup>9</sup> veritatem ipmq, prem nrm inde ctificasset ut idem pater nrm dñs villanis iusticiam fieri fecisset in hac pte : pdcus tamen Iustic pmissa face non curauit, p quod dñi villani de viginti t una libr t sex denar ult<sup>a</sup> rectam t antiqua extentam annuatim a tempore extente pdce sic errone fce ad sc<sup>o</sup>cm nrm de Kaernaruan indebite onerant, t p eisdem viginti t una libr t sex denar nob ad idem sc<sup>o</sup>cm reddend g<sup>o</sup>uill dstringunt t ea occone inquietant min<sup>9</sup> iuste in ipo villanoz dispendiu non modicu t iacturam . Nolentes qd ipi villani indebite pgraunt in hac parte . Vos mandam<sup>9</sup> qd p inquisicem p vos si necesse fuit inde faciend t aliis viis t modis quib; politis vos pleni<sup>9</sup> informetis quantu videlicet antecessores villanoz pdcoz p consuetudinib; t suiciis suis ante conquestu pdcm dederint t quo tempore extenta pdca fca fuit t p quos t quali t quo modo, t utru errone fca fuit ut pdcm est : p quod ipi villani de pdcis viginti t una libr t sex denar exonari debeant necne . Et cu sup pmissis eritis pleni<sup>9</sup> informati nos de informaco illa sub sigillo v<sup>ro</sup> distinete t apte sine ditone reddatis ctiores hoc bre nob remittentes ut ulius pfatis villanis sup pmissis fieri faciam<sup>9</sup> quod de consilio nro fore viderim<sup>9</sup> faciend . T me ipo apud Eboz . xviiij die Maii anno r . n quintodecimo .

P<sup>o</sup> peticoem de consilio.

Inquisicio facta coram Thoma de Wynnesbury tenente locu dñi Edmundi Comitis Arundelt Iusticia<sup>r</sup> Walt in North Walt apud Penros die Iouis px post fm sci Iacobi Apli anno regni Reg . E . filii Regis . E . sextodecimo, q<sup>o</sup>ntum videlt antecessores villanoz dñi Reg de Manerio suo de Penros in Com Angleseye dederut p consuetudinib; t seruiciis suis ante conquestu lre Walt, t quo tempe facta fuit extenta eiusdem Manerii in qua consuetudines t seruicia eozdem villanoz post dcm conquestu ad quadraginta t duas libras t duo-

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decim denarios sterlingoꝝ extendebantꝛ, ꝛ ꝑ quos qualifꝛ ꝛ quo modo, ꝛ utrum eadem extenta erronee facta fuerit ꝑ quod ipi villani de viginti ꝛ una libꝛ ꝛ sex denariis. videlt de medietate quadraginta ꝛ duaꝝ libꝛꝝ ꝛ duodecim denarioꝝ in bꝛi contentꝛ exoꝛnari debeant nec ne ꝛ ꝑ hos iuꝛ. Howel Whyth, Tuð ap Lewet, Howel Lippa, Lewet ap Howel, Eignon ap Ioꝝ, Madoc ap Eignon, Edeneuet ap Eignon, Ioꝝ Widel, M<sup>o</sup>duth Duý, Eignon Vagh<sup>n</sup>, Ioꝝ ap Philip ꝛ Madoc Vagh<sup>n</sup>. Qui dicuꝛ sup sacꝛm suu qđ antecessores dcoꝝ villanoꝝ dñi Regꝛ de Manerio suo de Penros tempibꝫ Principu Walt ante conquestum eiusdem lre solueruꝛ eisdem Principibꝫ annatim de redditu assio ꝑ sex gaveli ꝛ di lre ibidem ꝛ q<sup>tuor</sup> libras, nouem solidos ꝛ q<sup>tuor</sup> denarios preter sꝛuicia ꝛ consuetudines eoꝝdem que ipi feceruꝛ ꝑ residuo lraꝝ suaꝝ ibidem ꝛ q<sup>tuor</sup> carucatis lre dñice predci Manerii eisdem villanis dudꝛ liberaꝛ. Et dicuꝛ qđ predicta seruicia ꝛ consuetudines post predcm conquestu extendebantꝛ ad decem ꝛ octo libras, q<sup>inq</sup> solidos, duos denarios, obolu ꝛ q<sup>drantem</sup>, ꝛ qđ Magister Riçus de Abyngdoñ clericus dñi Regꝛ fecit extentam predcoꝝ seruicioꝝ ꝛ consuetudinꝛ ꝑ duodeci hoies iuꝛ de Coñ Angleseye, que quidem extenta its g<sup>auis</sup> ꝛ suponerosa facta fuit qđ nuq<sup>m</sup> aliquis denarios sũme in eadem extenta contente leuare potuit hucusqꝫ nec sũmam illam attinge, ꝑ viginti solidos ꝛ sex denarios annuatim. Et qđ post extenta illam sic fcam ꝛ frater Lewelinus tunc Prior ffrum Predicatoꝝ Bangoꝛ qui associatus fuit predco Magro Riço ꝑ dcm dñm Regem ad extentam predcam faciendam qꝫ ipe Magister Riçus eundem ffrum Lewelinu ad extentam illam faciendꝛ non expectauit ꝛ accessit ad Maneriu de Penros ꝛ fecit unam nouam extentam ꝛ illam tunc irrotulari fecit simul cu p<sup>ma</sup> extenta in rotulo extente toti<sup>o</sup> Coñ Angles. Ita qđ ꝑ errorem extente ꝑ prefatu Lewelinu ꝛ g<sup>u</sup>itatem ꝛ suponeracoem extente ꝑ predcm

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Magr̄m Ričm fact' / sup<sup>a</sup>dčĭ villani indebite onerati sunt de APP. A c.  
viginti ⁊ una libra ⁊ sex denariis sterlingoꝝ annuatim.

In cuius rei testimoniũ predčĭ Howel, Tuđ, Howel, Lewet,  
Eignon, Madoc, Edeneuet, Ioꝝ, M<sup>l</sup>eduth, Eignon, Ioꝝ ⁊  
Madoc sigilla sua p̄sentib; apposuerũt, loco die ⁊ anno  
supradictis.

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1322.

Cancellar̄ dñi Regis Angl' p Iustic̄ Walt.

Scribat' Cañar̄ de Kaernař qđ p<sup>a</sup>. p̄dicť demandam quã fac  
villani Regis de Penros de xxj. li .vj. đ ult<sup>a</sup> antiquã extentã  
. . . . . oꝝ usq; in crastino Purificacōis be Marie . Et in<sup>l</sup>im  
scrutat extentas de q<sup>l</sup>b; inquisicio facit mencōem ⁊ inde  
ctificet Theſ ⁊ Baroñ de Sc<sup>a</sup>cio ad diẽ p̄dčm.

[En-  
dorsed.]

APPENDIX A e.

EXTENT OF ABERFFRAW WITH ITS HAMLETS,  
13 EDW. III., A.D. 1339.

*Chancery Inquisition Post Mortem, 13 Edward III. (2nd no.)  
No. 58, Public Record Office.*

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1339.

Edwardus Dei gr̃a Rex Angl̃ Dñs Hib̃ñ ⁊ Dux Aqũi  
Iustic̃ suo Northwalf vel eius locū tenenti ibidem . salm̃.  
Quia quibusdam ct̃is de causis ct̃iorari volumus sup̃ vero  
valore Mañii de Aberfrawe cum p̃tiñ in Northwalf . exceptis  
una carucata t̃re ⁊ dimid̃ in eodem Mañio que dil̃ctus nob̃  
Mãgr Rog̃us de Heytoñ Surigicus fir̃ tenet ad t̃minū vit̃  
sue ex concessione ñra . quantum videt̃ valeat p̃ annū uñ  
cū dñicis . homagiis . iuc̃iis . redditib; . ac aliis exitib; t̃e  
iuxta verum valorem eiusdem . Vob̃ mandamus q̃d p̃ sac̃m  
p̃boꝝ et leg̃ hoīm de balliua ṽra p̃ quos rei vit̃as melius sc̃iri  
pot̃it mañium p̃d̃c̃m . exceptis d̃cis carucata t̃re ⁊ dimid̃ . in  
forma p̃d̃ca diligeñt̃ extendi fac̃ et extentam illam distincte  
⁊ apte f̃c̃am nob̃ in Cancellar̃ ñram sub sigillo ṽro ⁊ sigillis  
eoꝝ p̃ quos f̃c̃a f̃uit sine dil̃one mittatis ⁊ hoc b̃re . f̃ .  
Edwardo Duce Cornub̃ ⁊ Comite Cest̃r̃ fit̃ ñro carissimo .  
Custode Angl̃ apud Kenyngtoñ .xx. die Feb̃ . anno . f̃ . ñ .  
l̃ciodecimo.

P̃ b̃re de priuat̃ sigill̃.

[En-  
dorsed.]

Execũo istius b̃r̃[is] patet in extenta huic b̃ri c̃suta.  
Extenta Manerii de Aberfraw in Northwalf, facta apud  
Caerñ die Sab̃ti p̃x post festum sc̃i Gregorii anno . f̃ . R̃ .  
Ẽ . l̃cii post conquestum l̃ciodecimo coram Wilfmo de Shalde-  
forde locum tenente d̃ni Ric̃i Comitis Arundell̃ Iustic̃ d̃ni

*Extent of Aberffraw, 1339.*

Regis in Northwalf . virtute cuiusdam b̄ris eisdem<sup>1</sup> Iustic̄ v̄l eius locū tenenti de Cancellar̄ Angt̄ directi ⁊ p̄ sac̄r̄m Kenewric ap Griffuth . Ienaf ap Yereward . Griffuth ap David Vagh<sup>n</sup> . Howeli ap Leweli, Griffuth ap David Gethyn . Ieuan ap Howel . Eignon Terrioc . Edeneuet Gogh . Howel ap Danid ap Roppert . Ieuan ap Phelip . Blethyn ap Madoc . ⁊ Kenewric ap Eignon de Coñ Angles—Qui dicunt sup̄ sac̄r̄m suū q̄d sunt in Manerio de Aberfrau sunt q̄nq̄ carucate terre . De quibz Magis<sup>l</sup> Roḡus de Heytone tenet unam carucatam tre ⁊ dimid̄ . et s . . . . . tre ⁊ dī . que valent p̄ annū .Cv. s̄ . videt̄ quest̄ carucata .xxx. s̄—Item diē q̄d sunt ibidem . iij . Molend̄ que valent p̄ annū .ix. li—Item . . . . p̄ annū .xiiij. s̄ .iiij. d̄ . Iē .j. piscaria que valet .ij. s̄.—Item de redditu libere tenentiū ibidem xxix. s̄ .viiij. d̄—Iē de redditu tenentiū de Bodeuef̄ p̄tiñ eidem Manerio .xv. s̄ .xj. d̄ .—Item de redditu libe tenentiū de Hameletto de Trewasp̄tk̄ .x. s̄.—Item de villanis eiusdem ville de Tunk̄ v. s̄ .vj. d̄—Item de eisdem villanis p̄ farina, butiro, lacte ⁊ opaçonibz xiiij. s̄ .vij. d̄ . ob—Item de Hameletto de Tresberwyth huic Manerio annexo de redditu assiso ij villanoz .ix. s̄ .viiij. d̄ . Item de . iiij<sup>or</sup> cronocis farine ordeī .v. s̄ .iiij. d̄.—Iē de m̄ltonibz .iiij. s̄ .vj. d̄.—Item de .ix. agnis xviiij. d̄—Iē de eisdem villanis p̄ butiro .ij. s̄ .iiij. d̄.—Item de Ciiij<sup>xx</sup> ouis .vij. d̄.—Iē de .ix. gallinis .ix. d̄.—Iē de d̄cis .ix. hom̄ibz p̄ opaçonibz de .Clxj. diei .xxxvj. s̄ .ij. d̄ . ob.

Sm<sup>a</sup> .xxj. li .xv. s̄ .xj. d̄.

Hamelettum de Dynthlodan eidem Manerio de Aberfrau annexū . De redditu assiso .j. villani ibidem .ij. s̄ . Videt̄ de David de Hibnico p̄ medietate blad̄ ⁊ lac̄ quod . . . . M<sup>o</sup>aoonnyth—Item de filiis Gregorii ap Lewelyn p̄ .j. cronoko f̄ri ⁊ . iiij<sup>or</sup> cronocis farine aueñ ⁊ vij. s̄ .vj. d̄ . De eisdem p̄ .iiij. multonibz .xij. d̄ . De eisdem . . . De eisdem p̄ Butiro .vj. d̄.—

APP. A e.  
A.D.  
1339.

<sup>1</sup> So in the Record.

*Extent of Aberffraw, 1339.*

APP. A e. De eisdem p .xl. ouis j. đ . ob—De eisdem p. vj. gallinis .vj. đ  
A.D. De eisdem p opačonibz .xxx. dierū .iij. § .ix. đ . De Pelipi  
1339. p dī . . . cronoci farine ordeī . medietate .j. fūltonis . mediet .j.  
agnī . p .x Cunnis butīř ʔ p medietatē .j. galline .xij. đ . ob  
De opačonibz eořdem vij dieř .xj. đ q<sup>a</sup>.

Sm<sup>a</sup>—xviiij. § .ix. đ q<sup>a</sup>.

Hameletē de Keuyntreffrau eidem Manerio annexū . De  
redditu villanoř eiusdem ville .iij. § .iiij. đ . De eisdem p .j.  
agno ʔ dī . p butīř . De . . . . . gallinis ʔ dī . p Est  
blad . de opačonibz .iij. dieř xviiij. đ . ob . Et respondentē de  
M<sup>o</sup>ionyth cum villanis de Trefberwyth.

Sm<sup>a</sup>—iiij. § .x. đ . ob.

Villani de Aberfrau . De redditu assiso dčeoř villanoř  
.vij. § .vij. đ . De eisdem de .x. cronoč ʔ dī fři . De .vij.  
cronoč farine aueñ . et de . . . . . xlviiij. § .vij. đ . De .ix.  
villanis eiusdem ville p lacte .iiij<sup>or</sup>. vacč .iiij<sup>or</sup> fūltonē ʔ dī .ix.  
agnī . Butīř .Cxl. ouis ʔ .xxvij. gallinis .xvj. § . . . . . tibz  
fūltonibz .vj. agnis . ix. gallinis . butīř ʔ .C. ouis v. § .j. đ—  
Item sunt in dča villa .ix. villani . De quibz .xxvij. gallinis  
.ij. § . . . . . đ . . . . . iij. dieř ad sercland blad .ij. § .iij. đ .  
q<sup>o</sup> quīt eoř recepit p diem .j. prandium—De eisdem villanis  
p igne ʔ stramie in Cuř dñi . . . . . in autumpno de .CCC.  
hořibz . quos xvj. villani de Manerio de Aberfrau inuenient.

Et de .iiij. hořibz quos villani forinceci de Cantredo [inuenient]  
De hořibz ʔ equis ad herciand p .j. diem .Lxxv. § . cap p diem  
.j. đ . ob.—Item de dčis villanis de Aberfrau p .x. cronočis  
. . . . . De past<sup>a</sup> .xx. § . De pquisit Cuř .xl. § .

Sm<sup>a</sup> .xvj. li .xviiij. đ .

Sm<sup>a</sup> to<sup>l</sup> .xxxix. fi .xij. đ . ob . q<sup>a</sup>.

In cui<sup>o</sup> rei testimoniū pđci Iuř huic [ext]en[te] sigilla sua  
apposuerunt.

Dař apud Caerñ die ʔ anno sup<sup>a</sup>dčis.



## APPENDIX A f.

### ASSESSMENT TO A FIFTEENTH OF ABERFFRAW WITH ITS HAMLETS [A.D. 1320-1340].

*Treasury of Receipt, Miscell. 24, Public Record Office.*<sup>1</sup>

Rotal<sup>o</sup> taxa<sup>o</sup>onis o<sup>o</sup>um bono<sup>o</sup> mobiliu<sup>o</sup> t<sup>o</sup>praliu<sup>o</sup> g<sup>o</sup>moti Maltraeth ad . xv<sup>am</sup> . pt<sup>o</sup>e p<sup>o</sup> taxato<sup>o</sup>r videl<sup>o</sup> . p<sup>o</sup> Tuderu<sup>o</sup> Gam t<sup>o</sup> Dd Gethyn.

APP. A f.

[A.D.  
1320-  
1340.]

I<sup>o</sup> rotal<sup>o</sup> ex<sup>r</sup> cu<sup>o</sup> nouo t<sup>o</sup> noia<sup>o</sup> co<sup>o</sup>rdant.

\* \* \*

Villa Abfrau cu<sup>o</sup> suis Hamlet<sup>o</sup>.

Io<sup>o</sup> Voel ht in bo<sup>o</sup>is taxat<sup>o</sup>e vid<sup>o</sup>—xx. bo<sup>o</sup>u . p<sup>o</sup> c<sup>o</sup>l<sup>o</sup> . v. s.—xvj. va<sup>o</sup>c . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . iij. s . iij. d .—v. eq<sup>o</sup>s . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . v. s.—iiij. au<sup>o</sup>ia . iij. ano<sup>o</sup> . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . ij. s . vj. d . iij. au<sup>o</sup>ia . ij. ano<sup>o</sup> . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . ij. s . xx. oues . p<sup>o</sup> . ij. va<sup>o</sup>c . s . vj. s . viij. d—xx. C<sup>o</sup>r . fru . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . ij. s . vj. d . xl. C<sup>o</sup>r . fa<sup>o</sup>r . aue . p<sup>o</sup> c<sup>o</sup>l<sup>o</sup> . ij. s .—vj. C<sup>o</sup>r . pi<sup>o</sup>s t<sup>o</sup> ord . p<sup>o</sup> cui<sup>o</sup>b<sup>o</sup>—xvj. d.

Dd ap Ykeneyn ht in bo . tax . iij. bou . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . v. s . ix. va<sup>o</sup>c . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . iij. s . iij. d—vj. eq<sup>o</sup>s . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . v. s .—ij. au<sup>o</sup>ia . iij. ano<sup>o</sup> . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . ij. s . vj. d .—ij. au<sup>o</sup>ia . ij. ano<sup>o</sup> . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . ij. s .—xxiiij. oues . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . vj. d—iiij. C<sup>o</sup>r . fru . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . ij. s . vj. d—iiij. C<sup>o</sup>r . ord . p<sup>o</sup> c<sup>o</sup>l<sup>o</sup> . xvj. d .—xiiij. C<sup>o</sup>r . fa<sup>o</sup>r . aue . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . ij. s .

Ma<sup>o</sup>d ap Dd ht in bo . ta<sup>o</sup>x . iij. va<sup>o</sup>c . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . iij. s . iij. d .—j. au<sup>o</sup>i<sup>o</sup> . iij. ano<sup>o</sup> . p<sup>o</sup> . ij. s . vj. d—j. au<sup>o</sup>i<sup>o</sup> . ij. ano<sup>o</sup> . p<sup>o</sup> . ij. s .—j. C<sup>o</sup>r . fa<sup>o</sup>r . p<sup>o</sup> . ij. s .

Eyn<sup>o</sup> ap Gg ht in bo . ta<sup>o</sup>x . iij. bo<sup>o</sup>u . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . v. s .—j. eq<sup>o</sup>u . p<sup>o</sup> . v. s—iiij. va<sup>o</sup>c . p<sup>o</sup> . c<sup>o</sup>l<sup>o</sup> . iij. s . iij. d .—j. C<sup>o</sup>r . fru . p<sup>o</sup> . ij. s . vj. d .—ij. C<sup>o</sup>r . fa<sup>o</sup>r . aue . p<sup>o</sup> c<sup>o</sup>l<sup>o</sup> . ij. s .

<sup>1</sup> Now Lay Subsidy 243.

*Extent of Aberffraw, 1339.*

APP. A e. De eisdem p .xl. ouis .j. d. ob—De eisdem p. vj. gallinis .vj. d.  
A.D. De eisdem p opačonibz .xxx. dierū .iij. s .ix. d . De Pelipā  
1339. p dī . . . cronoci farine ordeī . medietate .j. mltōnis . mediet .j.  
agnī . p .x Cunnis butīf t p medietāf .j. galline .xiiij. d . ob.  
De opačonibz eoꝝdem vij dieꝝ .xj. d q<sup>a</sup>.

Sm<sup>a</sup>—xviij. s .ix. d q<sup>a</sup>.

Hameletf de Keuyntreffrau eidem Manerio annexū . De  
redditu villanoꝝ eiusdem ville .iij. s .iiij. d . De eisdem p .j.  
agno t dī . p butīf . De . . . . . gallinis t dī . p Estor  
blađ . de opačonibz .iij. dieꝝ xviiij. d . ob . Et respondent de  
M<sup>o</sup>lioniyth cum villanis de Trefberwyth.

Sm<sup>a</sup>—iiij. s .x. d . ob.

Villani de Aberfrau . De redditu assiso dčōꝝ villanoꝝ  
.viiij. s .viiij. d . De eisdem de .x. cronoč t dī frī . De .vij.  
cronoč farine aueñ . et de . . . . . xlviij. s .vij. d . De .ix.  
villanis eiusdem ville p lacte .iiij<sup>or</sup>. vacē .iiij<sup>or</sup> mltōñ t dī .ix.  
agnī . Butīf .Cxl. ouis t .xxvij. gallinis .xvj. s . . . . . tribz  
miltonibz .vj. agnis . ix. gallinis . butīf t .C. ouis v. s .j. d—  
Item sunt in dčā villa .ix. villani . De quibz .xxvij. gallinis  
.ij. s . . . . . d . . . . . iij. dieꝝ ad sercland blađ .ij. s .iiij. d .  
q̄ quit eoꝝ recepit p diem .j. prandium—De eisdem villanis  
p igne t stramie in Cuř dni . . . . . in autumpno de .CCC.  
hořibz . quos xvj. villani de Manerio de Aberfrau inuenient .

<sup>xx</sup>  
Et de .iiij. hořibz quos villani forinceci de Cantredo [inuenient]  
De hořibz t equis ad herciand p .j. diem .Lxxv. s . cař p diem  
.j. d . ob.—Item de dčis villanis de Aberfrau p .x. cronociis  
. . . . . De past<sup>a</sup> .xx. s . De pquisif Cuř .xl. s .

Sm<sup>a</sup> .xvj. li .xviij. d.

Sm<sup>a</sup> to<sup>t</sup> .xxxix. li .xij. d . ob . q<sup>a</sup>.

In cui<sup>o</sup> rei testimoniū pdči Iuř huic [ext]en[te] sigilla sua  
apposuerunt.

Dař apud Caerñ die t anno sup<sup>a</sup>dčis.

## APPENDIX A f.

### ASSESSMENT TO A FIFTEENTH OF ABERFFRAW WITH ITS HAMLETS [A.D. 1320-1340].

*Treasury of Receipt, Miscell. 2<sup>a</sup>, Public Record Office.<sup>1</sup>*

Rotul<sup>o</sup> taxa<sup>o</sup>nis oīum bonoꝝ mobiliū t̄praliū gmoti Maltraeth ad . xv<sup>am</sup> . ptē p taxatoꝝ videlꝫ . p Tuderū Gam t̄ Dd Gethyn.

APP. A f.  
—  
[A.D.  
1320—  
1340.]

I<sup>o</sup> rotul<sup>o</sup> ex<sup>r</sup> cū nouo t̄ noīa cōcordant.

\* \* \*

Villa Abfrau cū suis Hamlet̄.

Ioꝝ Voel ht in bōis taxat̄ vidꝫ—xx. boū . p̄ c<sup>o</sup>lꝫ . v. s.—xvj. vač . p̄ . c<sup>o</sup>lꝫ . iij. s . iij. đ .—v. eq<sup>o</sup>s p̄ . c<sup>o</sup>lꝫ . v. s .—iiij. aūia . iij. ānoꝝ . p̄ . c<sup>o</sup>lꝫ . ij. s . vj. đ . iij. aūia . ij. ānoꝝ . p̄ . c<sup>o</sup>lꝫ . ij. s . xx. oues . p̄ . ij. vač . s . vj. s . viij. đ—xx. Cř . fru . p̄ . c<sup>o</sup>lꝫ . ij. s . vj. đ . xl. Cř . fař . aue . p̄ c<sup>o</sup>lꝫ . ij. s .—vj. Cř . piš t̄ ord . p̄ cui<sup>o</sup>bꝫ—xvj. đ.

Dđ ap Ykeneyn ht in bo . tax . iij. bou . p̄ . c<sup>o</sup>lꝫ . v. s . ix. vač . p̄ . c<sup>o</sup>lꝫ . iij. s . iij. đ—vj. eq<sup>o</sup>s . p̄ . c<sup>o</sup>lꝫ . v. s .—ij. aūia . iij. ānoꝝ . p̄ . c<sup>o</sup>lꝫ . ij. s . vj. đ .—iiij. aūia . ij. ānoꝝ . p̄ . c<sup>o</sup>lꝫ . ij. s .—xxiiij. oues . p̄ . c<sup>o</sup>lꝫ . vj. đ—iiij. Cř . fru . p̄ . c<sup>o</sup>lꝫ . ij. s . vj. đ—iiij. Cř . ord . p̄ c<sup>o</sup>lꝫ . xvj. đ .—xiiij. Cř . fař . aue . p̄ . c<sup>o</sup>lꝫ . ij. s .

Mađ ap Dđ ht in bo . tař . iij. vač . p̄ . c<sup>o</sup>lꝫ . iij. s . iij. đ . —j. aūiū . iij. ānoꝝ . p̄ . ij. s . vj. đ—j. aūiū . ij. ānoꝝ . p̄ . ij. s . j. Cř . fař . p̄ . ij. s .

Eynō ap Gġ ht in bo . tař . iij. boū p̄ . c<sup>o</sup>lꝫ . v. s . —j. eqū . p̄ . v. s—iiij. vač . p̄ . c<sup>o</sup>lꝫ . iij. s . iij. đ .—j. Cř . fru . p̄ . ij. s . vj. đ .—ij. Cř . fař . aue . p̄ c<sup>o</sup>lꝫ . ij. s .

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<sup>1</sup> Now Lay Subsidy 242.

Assessment to a Fifteenth of Aberffraw, 1320-40.

- APP. A f. Ioſ Goch ht in bo . taġ .iiij. bou . p̄ c<sup>o</sup>l<sub>3</sub> .v. s .—iiij eq<sup>s</sup> p̄  
 [A.D. c<sup>o</sup>l<sub>3</sub> .v. s .—iiij. vač p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ .—xij. oues . p̄ . c<sup>o</sup>l<sub>3</sub>  
 1320- vj. đ .—ij. Cř . fru . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. đ .—vj. Cř . fař . aue .  
 1340.] p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .—ij. aũia .ij. ānoſ p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .
- S<sup>a</sup> .iiij. s . Uġ Ġġ ap Kyff ht in bo . taġ .j. bou . p̄ .v. s .—j.  
 .v. đ .ob. iuñtū . p̄ .v. s .—j. aũiū .iiij. ānoſ . p̄ .ij. s .vj. đ .—j. aũiū  
 .ij. ānoſ . p̄ .ij. s .—ij. vac . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ .—j. Cř  
 S<sup>a</sup>—ij. s . fru . p̄ .ij. s .vj. đ .—iiij. Cř . fař . aue . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .
- Đđ Voel ht I bo . taġ .ij. bou p̄ . c<sup>o</sup>l<sub>3</sub> .v. s .—j. eqū . p̄  
 S<sup>a</sup> .ij. s . .v. s .—ij. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ . Di<sup>m</sup> . Cř . fru . p̄ .xv. đ  
 —iiij. Cř . fař . aue . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .
- Mađ ap Ýgwascric ht in bo . taġ .ij. eq<sup>s</sup> . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s .  
 S<sup>a</sup> .xvj. đ . —j. bou . p̄ .v. s .—Di<sup>m</sup> . Cř . fru . p̄ .xv. đ—ij. Cř fař . aue .  
 p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .
- Eýnō ap Iokę ht in boñ taġ . vidz .xvj. bou . p̄ c<sup>o</sup>l<sub>3</sub> .v. s  
 S<sup>a</sup> .xxij. .viiij. đ .—vj. eq<sup>s</sup> p̄ . c<sup>o</sup>l<sub>3</sub> .v. s .—xv. vač p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s  
 s .j. đ . .iiij. đ .—xij. aũia .iiij. ānoſ . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. đ .—xv. oues  
 p̄ c<sup>o</sup>l<sub>3</sub> . p̄ .v. s .—xij. Cř fru . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. đ .—xl. Cř .  
 fař . aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .—xij. Cř . piš . t ord . p̄ . c<sup>o</sup>l<sub>3</sub> .xvj. đ .
- Ymetyř ht in bo . taġ .iiij. bou . p̄ c<sup>o</sup>l<sub>3</sub>—v. s .—j. iuñtū .  
 S<sup>a</sup> .iiij. s . p̄ .v. s .—iiij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ .—j. aũiū .ij. ānoſ . p̄  
 ob. .ij. s .—v. oues p̄—xx. đ—j. Cř . fru . p̄ .ij. s .vj. đ .—iiij. Cř  
 fař p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .
- Gwenlř f Ad ht in bo . tax .j. bou . p̄ .v. s .—j. iuñtū p̄  
 S<sup>a</sup> .xviiij. .v. s .—ij. vač p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ .—ij. aũia .ij. ānoſ . p̄ .  
 đ . c<sup>o</sup>l<sub>3</sub>—ij. s .—j. Cř . fař . p̄ .ij. s .
- Đđ ap Iokę ht in bo . tax .ij. bou . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s .—iiij. eq<sup>s</sup>  
 S<sup>a</sup> .iiij. s . p̄ c<sup>o</sup>l<sub>3</sub> .v. s .—v. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ .—ij. Cř . fru . p̄  
 c<sup>o</sup>l<sub>3</sub> .ij. s .vj. đ—vj. Cř fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .—j. Cř ord . p̄  
 .xvj. đ .
- Mađ ap Iokę ht in bo . taġ .j. bou . p̄ .v. s .—j. iuñtū p̄ .v. s  
 S<sup>a</sup> .xxij. .iiij. vač p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ . Di<sup>m</sup> Cř . fru . p̄ .xv. đ—iiij. Cř  
 đ . fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .
- Ph Amluch ht in bo . tax .j. bou . p̄ .v. s .—j. iuñtū p̄ .v. s

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—iiij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> . iij . s . iiij. đ—ij. aulia . ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> . APP. A f.  
 .ij. s—ix. oues . p̄ . c<sup>o</sup>l<sub>3</sub> . vj. đ—j. Cř . fru . p̄ . ij. s . vj. đ— S<sup>a</sup> . iij. s  
 iij. Cř . far . aue . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s. .x. đ.

Dđ ap M<sup>l</sup>edđ ht in bo . taḡ . j. eqū . p̄ . v. s—ij. boū . p̄ .  
 c<sup>o</sup>l<sub>3</sub> . v. s—iiij. vač p̄ . c<sup>o</sup>l<sub>3</sub> . iij. s . iiij. đ—ij. Cř . fru . p̄ . c<sup>o</sup>l<sub>3</sub> . S<sup>a</sup> . iij. s  
 .ij. s . vj. đ—vj. Cř . fař aue . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s—vj. oues p̄ . c<sup>o</sup>l<sub>3</sub> . iij. đ.  
 .vj. đ.

Sussanaf ht in bōis taḡ . v. vač . p̄ . c<sup>o</sup>l<sub>3</sub> . iij. s . iiij. đ. S<sup>a</sup> . xiiij.  
 đ. ob.

Dđ ap Gwasbeuno ht in bo . taḡ . vj. boū . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s.—  
 ij. eq<sup>o</sup>s . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s.—v. vač . p̄ . c<sup>o</sup>l<sub>3</sub> . iij. s . iiij. đ—ij. aulia S<sup>a</sup> . viij. s  
 .iiij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s . vj. đ.—j. auliū . ij. ānoḡ . p̄ . ij. s—xiiij.  
 oues . p̄ . c<sup>o</sup>l<sub>3</sub> . vj. đ—vj. Cř . fru . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s . vj. đ—xvj.  
 Cř fař aue . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s—vj. Cř fař orđ p̄ . c<sup>o</sup>l<sub>3</sub> . xvj. đ.

Mathu ap Dđ ht in bo . taḡ . ij. boū . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s.—j.  
 iuñtū . p̄ . v. s—ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> . iij. s . iiij. đ.—di<sup>m</sup>. Cř . fru . S<sup>a</sup> . xxj.  
 p̄ . xv. đ—ij. Cř . fař . aue . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s. đ. ob.

Robyn ht in bo . taḡ . j. boū . p̄ . v. s—j. eqū . p̄ . v. s—j.  
 vač . p̄ . iij. s . iiij. đ/—ij. aulia . ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s/—j. Cř . S<sup>a</sup> . xix  
 fru . p̄ . ij. s . vj. đ/—ij. Cř fař . aue . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s. đ. q<sup>a</sup>đ.

Eynō ap Dđ ht in bo . taḡ . iiij. bou . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s—ij. eq<sup>o</sup>s .  
 p̄ . c<sup>o</sup>l<sub>3</sub> . v. s—iiij. vač . p̄ . j. auliū . iij. ānoḡ . p̄ . ij. s . vj. đ.— S<sup>a</sup> . v. s  
 ij. aulia . ij. ānoḡ . p̄ . ij. s—vij. oues . p̄ . c<sup>o</sup>l<sub>3</sub> . vj. đ—iiij. Cř . .xj. đ.  
 fru . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s . vj. đ—xij. Cř . fař . aue . p̄ . c<sup>o</sup>l<sub>3</sub>—ij. s—iiij.  
 Cř . orđ p̄ . c<sup>o</sup>l<sub>3</sub> . xvj. đ.

Eýnō ap Ýdryn ht in bo . taḡ . iiij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> . iij. s . iiij. đ/  
 j. auliū . iij. ānoḡ p̄ . ij. s . vj. đ . ij. aulia . ij. ānoḡ . ij. s . j. Cř . S<sup>a</sup> . xxj.  
 fru . p̄ . ij. s . vj. đ/ij. Cř . fař . aue . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s. đ.

Ioḡ ap Ph ht i . bo . taḡ . j. eqū . p̄ . v. s/ . ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub>  
 . iij. s . iiij. đ/ij. aulia . ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s . j. Cř . fru . p̄ . S<sup>a</sup> . xvij.  
 .ij. s—j. Cř fař aue . č . di<sup>o</sup> . p̄ . iij. s. đ.

Ph ap Ađ ht i bo . taḡ . j. eqū . p̄ . v. s . iiij. vač . p̄ . c<sup>o</sup>l<sub>3</sub>  
 . iij. s . iiij. đ—j. bou . p̄ . v. s—xij. oues p̄ . c<sup>o</sup>l<sub>3</sub> . vj. đ . j. Cř . S<sup>a</sup> . ij. s  
 fru . p̄ . ij. s . vj. đ/ij. Cř . fař . aue . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s. .iiij. đ. ž.  
 q<sup>a</sup>.

Gwtanes ht in bo . taḡ . iiij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> . iij. s . iiij. đ . / ij. S<sup>a</sup> . xxiiij. đ.

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- APP. A. f. iuſnta . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s . j. aũiũ .ij. ānoḡ . p̄ .ij. s.—j. Cř fař . di<sup>o</sup> . p̄ .iiij. s.  
 [A.D. 1320-1340.]  
 S<sup>a</sup> .ij. s̄ .iiij. d̄ .iiij. vač . p̄ .iiij. s̄ .iiij. d̄ . xiiij. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. d̄ . j. Cř fru .ij. s̄ .vj. d̄ / j. Cř . fař . p̄ .ij. s̄ .  
 Kediuoř ht i bo . tax .j. boũ . p̄ .v. s̄ / iij. eq<sup>o</sup>s . p̄ .v. s̄.—  
 S<sup>a</sup> .iiij. s̄ .vij. d̄ .ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s̄ .iiij. d̄ . ij aũiũ .ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s̄ —xiiij. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. d̄ / di<sup>m</sup>. Cř fru . p̄ .xv. d̄ . / .iiij. Cř fai aue . p̄ .ij. s̄ .  
 Yfromarth ht i bo . tař .ij. iuſnta . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s̄ / iij. vač p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s̄ .iiij. d̄ / ij. aũia .ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s̄ / ij. aũia .iiij. ānoḡ . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s̄ .vj. d̄ . j Cř . fru . č di<sup>o</sup> . p̄ .iiij. s̄ .ix. d̄ . / j. Cř . č di<sup>o</sup> fař . p̄ .iiij. s̄ / ij. oues . p̄ .xij. d̄ .  
 S<sup>a</sup> .ij. s̄ .v. d̄ . đ .  
 Ien<sup>a</sup> ap Mađ Vich<sup>a</sup>n ht i . bo . tax .j. iuſntũ . p̄ .v. s̄ .j. boũ p̄ .v. s̄ / iij. aũia .ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s̄ / iij. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. d̄ . j. Cř . fru . p̄ .ij. s̄ .vj. d̄ / iij. fař . aue . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s̄ .  
 S<sup>a</sup> .xxij. d̄ .  
 Ioř ap Iokę ht i bo . tař .j. boũ . p̄ .v. s̄ / ij. eq<sup>o</sup>s . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s̄ / v. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s̄ .iiij. d̄ . iij. aũia .ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s̄ / xv. oues p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d̄ . j. Cř fru . p̄ .ij. s̄ .vj. d̄ . iij. Cř fař aue p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s̄ .  
 S<sup>a</sup> .iiij. s̄ .vij. d̄ .  
 Feydath ht in bo . tař .j. iuſntũ . p̄ .v. s̄ / j. boũ . p̄ .v. s̄ . v. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s̄ .iiij. d̄ / iij. aũia .ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s̄ .xxiiij. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d̄ . iij. Cř . fru . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s̄ .vj. d̄ / iij. Cř fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s̄ .  
 S<sup>m</sup> .iiij. s̄ .  
 Ioř ap Bleđ ht in bo . tař .j. iuſntũ p̄ .v. s̄ . ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s̄ .iiij. d̄ . iij. aũia .ij. ānoḡ p̄ c<sup>o</sup>l<sub>3</sub> .ij. s̄ . j. Cř . fru . p̄ .ij. s̄ .vj. d̄ .  
 S<sup>a</sup> .xvj. d̄ .  
 Mađ ap Bleđ ht i bo . tař .j. iuſntũ p̄ .v. s̄ / ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s̄ .iiij. d̄ . j. aũiũ .ij. ānoḡ . p̄ .ij. s̄ . di<sup>m</sup>. Cř fru . p̄ .xv. d̄ .  
 S<sup>a</sup> .xij. d̄ .  
 Ykest ht i . bo . tax .ij. boũ . p̄ .v. s̄ / ij. iuſnta p̄ .v. s̄ / iij. vač p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s̄ .iiij. aũia .ij. ānoḡ p̄ c<sup>o</sup>l<sub>3</sub> .ij. s̄ / xxiiij. oues . p̄ c<sup>o</sup>l<sub>3</sub> .vj. d̄ . j. Cř fru . p̄ .ij. s̄ .vj. d̄ / v. Cř fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s̄ .  
 S<sup>a</sup> .iiij. s̄ .ij. d̄ .  
 Dđ ap Iokę h<sub>3</sub> i bo . tax .ij. eq<sup>o</sup>s . p̄ .v. s̄ / ij. boũ . p̄ .v. s̄ /

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v. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d. xxx. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. d. j. Cř APP. A f.  
 fru . p̄ .ij. s .vj. d. / v. Cř fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s. [A.D.

Ioř ap Elidyř ht in bo . tax .iiij. boũ . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s. / .ij. 1320-  
 eq<sup>o</sup>s . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s. / .ij. aũia .ij. ānoř . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s.—x. oues. S<sup>a</sup> vij. s 1840.]  
 p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d. / vj. Cř . fru . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d. / .ix. Cř fař j. d.  
 aue . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s. / vj. vač p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d. / .ij. Cř piš  
 t ord . p̄ c<sup>o</sup>l<sub>3</sub> .xvj. d. / uteñ . p̄ .vj. s .viij. d.

Dđ Du ht i bo . tař .j. iuñtũ . p̄ .v. s / .ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub>  
 .iiij. s .iiij. d. / .ij. boũ . p̄ c<sup>o</sup>l<sub>3</sub> .v. s. / .ij. aũia .ij. ānoř . p̄ S<sup>a</sup> ij. s  
 c<sup>o</sup>l<sub>3</sub> .ij. s. / x. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d. / .ij. Cř fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s. .vj. d.  
 Utě . p̄ .xij. d.

Mađ ap Yriskynit h<sub>3</sub> i boi<sub>s</sub> tař .j. eqũ . p̄ .v. s. / .ij. vač . S<sup>a</sup> .xvij.  
 p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d. / .ij. Cř fař . aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s. Uteñ p̄ d. ob.  
 .xij. d.

Gyllabrydi ht in bo . tař .ij. boũ . p̄ c<sup>o</sup>l<sub>3</sub> .v. s. / j. iuñtũ  
 p̄ .v. s / v. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d. v. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d. S<sup>a</sup> .iiij. s .j.  
 j. Cř . fru . p̄ .ij. s .vj. d. j. Cř . ord . p̄ .xv. d. / .iiij. Cř fař d. ob.  
 aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s. Uteñ . p̄ .xij. d.

Ioř ap Deikeř ht i bo . tař .ij. bou . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s. / .ij.  
 iuñta . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s. / viij. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d. j. aũiũ S<sup>a</sup> .v. s.  
 .iiij. ānoř . p̄ .ij. s .vj. d. / ix. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d. / .ij. Cř . fru .  
 p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s. vj. d. / v. Cř fař aue . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s. / j. Cř ord .  
 p̄ .xvj. d.

Ie<sup>n</sup> Du ht i bo . tax .ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d. / .ij. S<sup>a</sup> .xiiij.  
 aũia .ij. ānoř . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .v. oues . p̄ c<sup>o</sup>l<sub>3</sub> .vj. d. / j Cř ě d. ob.  
 di<sup>o</sup>. fař . p̄ .ij. s.

Eynō ap Deikeř ht in bo . tař .j. boũ . p̄ .v. s. / .ij. iuñta .  
 p̄ . c<sup>o</sup>l<sub>3</sub> .v. s. / v. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d. j. aũiũ .iiij. ānoř S<sup>a</sup> .iiij. s  
 p̄ .ij. s / .xlvj. oues . p̄ c<sup>o</sup>l<sub>3</sub> .vj. d. Uteñ .iiij. s .iiij. d. / .ij. Cř .xj. d. ob.  
 fru . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d. / .ij. Cř . fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s. j. Cř .  
 ord p̄ .xvj. d.

Ađ ap Eynō ht i bo . tax .j. boũ . p̄ .v. s. / .ij. eq<sup>o</sup>s p̄ . c<sup>o</sup>l<sub>3</sub> S<sup>a</sup> .v. s  
 .v. s / viij. vač p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d. L . oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d. .vj. d.

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- APP. A f. ij. Cř . fru . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d . / vj. Cř . fař aue . p̄ . c<sup>o</sup>l<sub>3</sub>  
 [A.D. 1320-1840.] ij. s / ij. Cř . ord p̄ c<sup>o</sup>l<sub>3</sub> .xvj. d.  
 Ie<sup>n</sup> ap Mađ ht in bo . tax .ij. iuñta . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s / iij.  
 S<sup>a</sup> iij. s. boũ . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s / ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. d . Uteñ .xij. d  
 ob. mi<sup>o</sup>. / ij. Cř fru . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d / ij. Cř : fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s /  
 ij. Cř . ord . p̄ c<sup>o</sup>l<sub>3</sub> .xvj. d.  
 Teğ ap Ie<sup>n</sup> ht in bo . tař .j. boũ . p̄ .v. s / iij. eq<sup>o</sup>s p̄  
 S<sup>a</sup> .v. s. c<sup>o</sup>l<sub>3</sub> .v. s / iij. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. d .iij. aũia .ij.  
 iij. d. ob. ānoř . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s . / xl. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. d . / j. Cř fru . p̄  
 .ij. s .vj. d / .v. Cř fař . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s / ij. Cř ord . p̄ c<sup>o</sup>l<sub>3</sub>  
 .xvj. d.  
 S<sup>a</sup> xiiij. d. Ađ ap Teğ ht in bo . tař .ij. eq<sup>o</sup>s . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s / ij. vač.  
 q<sup>a</sup>. p̄ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. d.  
 Filii Mađ Du . htnt in bo . tař .iij. boũ . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s / j.  
 S<sup>a</sup> iij. s. eqũ . p̄ .v. s / ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. d .iij. aũia .iij.  
 .ij. d. đ. ānoř . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d . / vj. oues . p̄ c<sup>o</sup>l<sub>3</sub> .vj. d . Uteñ  
 .xij. d .iij. Cř . fru . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d / vj. Cř fař p̄ c<sup>o</sup>l<sub>3</sub> .ij. s  
 / ij Cř ord p̄ c<sup>o</sup>l<sub>3</sub> xvj. [đ].  
 Hynaf ap Melyr t Mađ ap Iokę htnt in bois tař .vj. boũ .  
 S<sup>a</sup> vj. s. p̄ c<sup>o</sup>l<sub>3</sub> .v. s .iij. eq<sup>o</sup>s p̄ c<sup>o</sup>l<sub>3</sub> .v. s / vij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> . iij. s  
 .vj. d. ob. .iij. d .iij. aũia .ij. ānoř . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s / v. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. d /  
 Uteñ .xij. d .ij. Cř . fru . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d .viiij. Cř fař p̄  
 c<sup>o</sup>l<sub>3</sub> .ij. s / iij<sup>o</sup>r Cř ord . p̄ c<sup>o</sup>l<sub>3</sub> .xvj. d .  
 S<sup>a</sup> xv. d. Tuđ ap Hynaf ht in bo . tař .j. boũ . p̄ .v. s / j. eqũ . p̄  
 .v. s / ij. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. d / j. Cř fař . p̄ .ij. s.  
 Meric ap Iokę t m̄r sua htnt in bo . tař .iij. boũ . p̄ c<sup>o</sup>l<sub>3</sub>  
 S<sup>a</sup> iij. s. .v. s / iij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. d . / ij. eq<sup>o</sup>s p̄ c<sup>o</sup>l<sub>3</sub> .v. s .j.  
 .ix. d. aũiũ .ij. ānoř . p̄ .ij. s / x. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. d / iij. Cř fru . p̄ c<sup>o</sup>l<sub>3</sub>  
 .ij. s .vj. d / ij. Cř . fař . p̄ .ij. s / ij. Cř ord p̄ . c<sup>o</sup>l<sub>3</sub> .xvj. d .  
 S<sup>a</sup> xiiij. Eỹnō ap Brygký ht i bo . tař .iij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. d  
 d. q<sup>a</sup>. .j. aũiũ . p̄ .ij. s.—x. oues . p̄ .iij. s .iiij. d / j Cř . fru . p̄ .ij. s  
 .vj. d .  
 S<sup>a</sup> xiiij. Ie<sup>n</sup> Vich<sup>n</sup> ht in bo . tař .j. iuñtũ . p̄ .v. s / ij. vač . p̄ .  
 d. c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. d / ij. aũia p̄ .ij. s—j. Cř . fař . p̄ .ij. s .



*Assessment to a Fifteenth of Aberffraw, 1320-40.*

Sm<sup>a</sup> . ville . in ptē regē—xij. liḅ .xij. s .vij. ḁ.

Malt<sup>a</sup>ht.

exa<sup>r</sup>.

xv<sup>a</sup>. Cōmōti de Maltraeth—L . iij. li .v. s .j. ḁ . q<sup>a</sup>.

De Comitatu Angles.

Maltraḅ.

Sm<sup>a</sup> exaīata de toto Cōmōto—Liiij. li .v. s .j. ḁ . q<sup>a</sup>.

APP. Af.

pb.

[A.D.  
1320-  
1340.]

[En-  
dorsed.]

pb.

APPENDIX A g.

ACCOUNT OF THE ISSUES OF ABERFFRAW,  
25 EDW. III., A.D. 1351.

*Ministers' Accounts, Bundle 1149, No. 1, Public Record Office.*

Aberfrau.

APP. A g.

A.D.  
1351.

Compot<sup>o</sup>. Thoñ de Harbergh ⁊ Wilti de Waltoñ firmat  
Maneñ de Aberfrau . de exitibus eiusdm a fo sc̄i Michis anno  
regni Regis Eꝛ ꝑci post conquestū xxiiij<sup>to</sup>. ⁊ Principat<sup>o</sup> dñi  
Eꝛ Princīp Walt Duç Cornub ⁊ Comit̄s Cestr̄ viij<sup>o</sup>. usq̄ idm  
fm pxiñ seqñ anno dñi Regē xxv<sup>to</sup> Principat<sup>o</sup> dñi Prinç ir.

Exit<sup>o</sup>.  
dnicoꝝ.

D exitibꝫ .iiij. caruċ ȳre ibm que ad vj. lĩ ext̄ p añ sicut  
cont̄ in extenċ facta . tempe Reḡi aui Rē nũc . Quint caruċ  
ȳre ibm que dimitteb̄ diũsē tenenċ de Trefcastel p .lx. ⁊ p  
añ . uni<sup>o</sup> p<sup>ti</sup> qđ ad vj. s . viij. đ ext̄ p eand̄ extenċ ⁊ redd̄  
anno p̄ced̄ xv. s . at p<sup>to</sup> quod siliċ ext̄ ad vj. s . viij. đ  
Piscař eiusdm Maneñ que ad ij. s . ext̄ . j Molend̄ de Dyndry  
qđ ad xl. s ext̄ ⁊ ř soř x. s . j. đ ult<sup>a</sup> extenċ . alĳ molend̄ ibm  
qđ ad xl. s [ext̄] ⁊ ř soř x. s . j. đ ult<sup>a</sup> eandm extenċ . T<sup>o</sup>ci  
mot̄ voċ Mullebunt qđ siliċ ad xl. s ext̄ p añ . ⁊ ř . soř x.  
j. đ ult<sup>a</sup> eandm extenċ . xxx acř ȳre in villi de Abfrau que fuer̄  
Wilt Daniel . exist̄ in mañ dñi ut escaet̄ p mort̄ eiusdm Wilti  
que soř dimitti ad ij. s . vj. đ ext<sup>a</sup> extenċ seu cui<sup>o</sup>dm pastur̄  
infra d̄cm Maneñ que ad xx. s extend̄ p annū . Nec de .lx. l

tenenċ de Trefcastel tenenċ inĳ se j. caruċ ȳre duđ de dnico  
dñi sic arrenċ post confect̄ extenċ p añ ad iiij<sup>or</sup> ȳmos videt̄  
Oim sc̄oꝝ . Puř be Marie Aploꝝ Ph ⁊ Jacob ⁊ Guř Augusti  
.xxix. s . viij. đ . De redd̄ ass lib tenenċ ville de Abfrau sicut  
cont̄ in extenċ ad p̄dcos iiij. ȳmos .xv. s . xj. đ . De redd̄ ad

*Account of the Issues of Aberffraw, 1351.*

Hameletti de Bodueryk ad p̄dcōs .iiij. l̄m̄ios x. s . de reddē s lib teñ de Trewaspatrike ad p̄dcōs .iiij. l̄m̄ios .v. s vj. d .  
de reddē villañ eiusdm ville de Truc ad eosdm l̄m̄ios xiiij. s .  
d . de eisdm villañ p̄ firma butiř . lact 7 opač arrentē ad  
sđ . l̄m̄ios ix. s . viij. d . de reddē ix villañ hameletti de Tref-  
rwetę ad eosdm l̄m̄ios v. s . iiij. d . de eisdm p̄ iiij. c̄annoč fariñ  
đi ad eosdm l̄m̄ios iiij. s . vj. d . de eisdm p̄ ix m̄ltoñ arř ad  
sđm l̄m̄ios xviiij. d . p̄ ix agñ arř ad .ij. s . ij. d . de eisdem p̄  
l̄m̄ios vij. d . de eisdm p̄ Ciiij ouis<sup>xx</sup>  
ll̄iñ arrentē ad eosdm l̄m̄ios .ix. d . de reddē .ix. galliñ de  
sđ ad eosdm l̄m̄ios .xxxvj. s . ij. d . ob de eisdm p̄ Clxj. opibus  
die ad eosdm l̄m̄ios . ij s . de reddē j. villiñ qui quondm voč  
d de Hibnico . Hameletti de Dynthladan loč međ bloz suoz  
lact qđ voč M̄lyonith ad eosdm l̄m̄ios viij. s . vj. d . De fit  
regoř ap . Lt . p̄ j. c̄annoč fři 7 iiij c̄annoč aueñ ad eosdm  
l̄m̄ios xvj. d . de eisdm p̄ ij m̄ltoñ 7 ij. agñ ad eosdm l̄m̄ios  
. d . de eisdm p̄ butiř ad eosdm l̄m̄ios .j. d . ob de eisdm p̄  
. oũ galliñ ad eosdm t̄m̄ios .vj. d . de eisdm p̄ vj. galliñ ad  
sđm l̄m̄ios .iiij. s . ix. d . de eisdm p̄ opibz xxx dierũ ad eosdm  
l̄m̄ios xiiij d ob . de Pellipař p̄ đi c̄annoč farine ordi medieř j.  
l̄m̄ios .j. agñ .j. galliñ 7 .x. cunis butiř ad eosdm l̄m̄ios xj. d  
. de eodm p̄ opibz vij. diez . ad eosdm l̄m̄ios iiij. s . iiij. d . de  
dđ villañ hameletti de Keuentrefau ad eosdm l̄m̄ios xviiij d .  
de eisdm p̄ j. agñ 7 đi xxx. Cuñ butiř v. galliñ đi .j. Histoř  
ad de opač iiij. diez . ad eosdm l̄m̄ios seu de M̄lionnyth .  
u viij s viij d de reddē villañ de Abfrau p̄ anñ ad eosdm  
l̄m̄ios xlviij. s vij. d de eisdm p̄ x. c̄annoč đi fři . vij c̄annoč  
riñ aueñ iiij c̄annoč fariñ ordi ad eosdm l̄m̄ios vj. s . viij. d de  
sđm p̄ x. c̄annoč aueñ ad p̄bnd ad eosdm l̄m̄ios .xvj. s . iiij d  
ix villañ eiusdm ville p̄ lact iiij. vacč iiij m̄ltoñ đi .ix. angñ  
xvij galliñ .Cl. oũ 7 butiř ad eosdm l̄m̄ios v. s . j. d de vj.  
nent vasč p̄ iiij m̄ltoñ vj. agñ . ix galliñ .C. oũ 7 butiř ad  
sđm l̄m̄ios ij. s . iiij. d de ix villañ dče ville p̄ xxvij galliñ ad

APP. A g.

[A.D.  
1351.]

APPENDIX A g.

ACCOUNT OF THE ISSUES OF ABERFFRAW,  
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Aberfrau.

APP. A g.

A.D.  
1351.

Exit<sup>o</sup>.  
dnicoꝝ.

Compot<sup>o</sup>. Thoñ de Harbergh̄ t̄ Wilti de Waltoñ firmat<sup>o</sup>  
Maner̄ de Aberfrau . de exitibus eiusdm̄ a fo s̄ci Michis anno  
regni Regis Eꝛ ꝑci post conquestū xxiiij<sup>to</sup>. t̄ Principat<sup>o</sup> dñi  
Eꝛ Princip̄ Walt Duç Cornub̄ t̄ Comitis Cest̄r̄ viij<sup>o</sup>. usq̄ idm̄  
fm̄ pxiñ seqñ anno dñi Reḡ xxv<sup>to</sup> Principat<sup>o</sup> dñi Prinç ix<sup>o</sup>.

D exitibz .iiij. caruĉ ĩre ĩbm̄ que ad vj. lĩ exĉ p̄ aññ sicut  
cont̄ in extenĉ facta . tempe Reḡ aui R̄e nũc . Quĩnt caruĉ  
ĩre ĩbm̄ que dimitteb̄ diũse tenenĉ de Trefcastel p̄ .lx. s̄ p̄  
aññ . uni<sup>o</sup> p<sup>o</sup>ti qđ ad vj. s̄ .viij. d̄ exĉ p̄ eand̄ extenĉ t̄ redd̄  
anno p̄ced̄ xv. s̄ . at p<sup>o</sup>to quod siliĉ ext<sup>r</sup> ad vj. s̄ .viij. d̄.  
Piscař eiusdm̄ Maner̄ que ad ij. s̄ . exĉ . j Molend̄ de Dyndryn  
qđ ad xl. s̄ exĉ t̄ r̄ soĉ x. s̄ . j. d̄ ult<sup>a</sup> extenĉ . alĉ molend̄ ĩbm̄  
qđ ad xl. s̄ [exĉ] t̄ r̄ soĉ x. s̄ . j. d̄ ult<sup>a</sup> eand̄ extenĉ . T<sup>o</sup>ci  
mot̄ voĉ Mallebunt qđ siliĉ ad xl. s̄ exĉ p̄ aññ . t̄ r̄ . soĉ x. s̄  
j. d̄ ult<sup>a</sup> eand̄ extenĉ . xxx acř ĩre in vilĉ de Abfrau que fueř  
Wilt Daniel . exist̄ in mañ dñi ut escaef̄ p̄ morĉ eiusdm̄ Wilti  
que soĉ dimitti ad ij. s̄ .vj. d̄ ext<sup>a</sup> extenĉ seu cui<sup>o</sup>dm̄ pastur̄  
infra d̄m̄ Maner̄ que ad xx. s̄ extenĉ p̄ aññ . Nec de .lx. s̄

tenenĉ de Trefcastel tenenĉ ĩñ se j. caruĉ ĩre duĉ de dnico  
dñi siĉ arrenĉ post confect̄ extenĉ p̄ aññ ad ĩij<sup>or</sup> ĩmĩos videñt  
Oim̄ s̄coꝝ . Puř be Marie Aþloꝝ Pt̄ Guř Augusti  
.xxix. s̄ .viij. De redd̄ ass ĩt̄ Abfrau sicut  
cont̄ in ĩij ĩij De redd̄ ass

*Account of the Issues of Aberffraw, 1351.*

APP. Ag.  
[A.D. 1351.]  
 Hameletti de Bodeneryk ad p̄d̄cos .iiij. l̄m̄ios x. s̄ . de redd̄ s̄ lib̄ teñ de Trewaspatrike ad p̄d̄cos .iiij. l̄m̄ios .v. s̄ vj. d̄ . De redd̄ villañ eiusd̄m ville de Tr̄uc ad eosd̄m l̄m̄ios xiiij. s̄ ij. d̄ . de eisd̄m villañ p̄ firma butiř . lac̄ t̄ opač arrenč ad osd̄ . l̄m̄ios ix. s̄ .viiij. d̄ . de redd̄ ix villañ hameletti de Tref-  
 werwet̄ ad eosd̄m l̄m̄ios v. s̄ .iiij. d̄ de eisd̄m p̄ .iiij. c̄nnoč fariñ  
 ordi ad eosd̄m l̄m̄ios iiij. s̄ .vj. d̄ . de eisd̄m p̄ ix m̄ltoñ arř ad  
 eosd̄m l̄m̄ios xviiij. d̄ . p̄ ix agñ arř ad .ij. s̄ iij. d̄ . de eisdem p̄  
 butiř arř ad eosdem l̄m̄ios vij. d̄ . de eisd̄m p̄ Ciiij ouis<sup>xx</sup>  
 galliñ arrenč ad eosd̄m l̄m̄ios .ix. d̄ . de redd̄ .ix. galliñ de  
 eis̄ ad eosd̄m l̄m̄ios .xxxvj. s̄ .ij. d̄ ob de eisd̄m p̄ Clxj. opibus  
 j. die ad eosd̄m l̄m̄ios . ij s̄ de redd̄ j. villñ qui quond̄m voč  
 Dd de Hitnico . Hameletti de Dynthladan loč meč btoz suoz  
 t̄ lac̄ qđ voč M̄lyonith ad eosd̄m l̄m̄ios viij. s̄ .vj. d̄ . De fit  
 Gregor ap . Lt . p̄ j. c̄nnoč fři t̄ iiij c̄nnoč aueñ ad eosd̄m  
 l̄m̄ios xvj. d̄ . de eisd̄m p̄ ij m̄ltoñ t̄ ij. agñ ad eosd̄m l̄m̄ios  
 vj. d̄ . de eisd̄m p̄ butiř ad eosd̄m l̄m̄ios .j. d̄ . ob de eisd̄m p̄  
 xl. oũ galliñ ad eosd̄m t̄m̄os .vj. d̄ , de eisd̄m p̄ vj. galliñ ad  
 eosd̄m l̄m̄ios .iiij. s̄ .ix. d̄ de eisd̄m p̄ opibz xxx dierũ ad eosd̄m  
 l̄m̄ios xiiij d̄ ob . de Pellipař p̄ dī c̄nnoč farine ordi medieč j.  
 m̄ltoñ .j. agñ .j. gallñ t̄ .x. cunis butiř ad eosd̄m l̄m̄ios xj. d̄  
 q̄ , de eod̄m p̄ opibz vij. diez̄ . ad eosd̄m l̄m̄ios iiij. s̄ .iiij. d̄ de  
 redd̄ villañ hameletti de Keuentrefau ad eosd̄m l̄m̄ios xviiij d̄ .  
 ob de eisd̄m p̄ j. agñ t̄ dī xxx. Cuñ butiř v. gallñ dī .j. Histož  
 blač de opač iij. diez̄ . ad eosd̄m l̄m̄ios seu de M̄lionnyth̄ .  
 seu viij s̄ viij d̄ de redd̄ villañ de Abřrau p̄ anñ ad eosd̄m  
 l̄m̄ios xlviij. s̄ vij. d̄ de eisd̄m p̄ x. c̄nnoč dī fři . vij c̄nnoč  
 fariñ aueñ iiij c̄nnoč fariñ ordi ad eosd̄m l̄m̄ios vj. s̄ .viiij. d̄ de  
 eisd̄m p̄ x. c̄nnoč aueñ ad p̄bn̄ ad eosd̄m l̄m̄ios .xvj. s̄ .iiij d̄  
 de ix villañ eiusd̄m ville p̄ lac̄ iij. vacč iiij m̄ltoñ dī .ix. angñ  
 xxvij gallñ .Cl. oũ t̄ butiř ad eosd̄m l̄m̄ios v. s̄ .j. d̄ de vj.  
 tenenč vasč p̄ iij m̄ltoñ vj. agñ . ix gallñ .C. oũ t̄ butiř ad  
 eosd̄m l̄m̄ios ij. s̄ .iiij. d̄ de ix villañ d̄ce ville p̄ xxvij galliñ ad

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### ACCOUNT OF THE ISSUES OF ABERFFRAW, 25 EDW. III., A.D. 1351.

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#### Aberfrau.

APP. A g.

A.D.  
1351.

Compot<sup>o</sup>. Thoñ de Harbergh ⁊ Wilti de Waltoñ firmat  
Maneñ de Aberfrau . de exitibus eiusdm a fo sc̄i Michis anno  
regni Regis Eꝛ ꝑc̄ii post conquestũ xxiiij<sup>to</sup>. ⁊ Principat<sup>o</sup> dñi  
Eꝛ Princip̄ Walt Duꝛ Cornub ⁊ Comitis Cest<sup>r</sup> viij<sup>o</sup>. usq̄ idm  
fm pxiñ seqñ anno dñi Regē xxv<sup>to</sup> Principat<sup>o</sup> dñi Prinꝛ ix<sup>o</sup>.

Exit<sup>o</sup>.  
dnicoꝝ.

D exitibꝫ .iiij. caruꝛ lre ibm que ad vj. li ext<sup>r</sup> p añi sicut  
conē in extenē facta . tempe Reḡ aui Rē nũc . Quint<sup>r</sup> caruꝛ  
lre ibm que dimitteb<sup>r</sup> diũse tenenē de Trefcastel p .lx. s p  
añi . uni<sup>o</sup> p<sup>r</sup>ti qd ad vj. s .viiij. d ext<sup>r</sup> p eand<sup>r</sup> extenē ⁊ redd<sup>r</sup>  
anno ꝑced<sup>r</sup> xv. s . at p<sup>r</sup>to quod sili<sup>r</sup> ext<sup>r</sup> ad vj. s .viiij. d  
Piscañ eiusdm Maneñ que ad ij. s . ext<sup>r</sup> . j Molend<sup>r</sup> de Dyndrya  
qd ad xl. s ext<sup>r</sup> ⁊ f<sup>r</sup> sot x. s . j. d ult<sup>a</sup> extenē . al<sup>r</sup> molend<sup>r</sup> ibm  
qd ad xl. s [ext<sup>r</sup>] ⁊ f<sup>r</sup> sot x. s . j. d ult<sup>a</sup> eandm extenē . T<sup>r</sup>ci  
mot voꝛ Mullebunt qd sili<sup>r</sup> ad xl. s ext<sup>r</sup> p añi . ⁊ f<sup>r</sup> . sot x. s  
j. d ult<sup>a</sup> eandm extenē . xxx ac<sup>r</sup> lre in vilt de Abfrau que suer<sup>r</sup>  
Wilt Daniel . exist<sup>r</sup> in mañ dñi ut escaer<sup>r</sup> p mort<sup>r</sup> eiusdm Wilti  
que sot dimitti ad ij. s .vj. d ext<sup>a</sup> extenē seu cui<sup>o</sup>dñm pastur<sup>r</sup>  
infra dēm Maneñ que ad xx. s extenē p annũ . Nec de .lx. s  
tenenē de Trefcastel tenenē in<sup>r</sup> se j. caruꝛ lre dud<sup>r</sup> de dnico  
dñi sic arrenē post confect<sup>r</sup> extenē p añi ad iiij<sup>o</sup> lmos videt<sup>r</sup>  
Oim sc̄oꝝ . Puñ be Marie Ap̄loꝝ Pñ ⁊ Jacob ⁊ Gut Augusti  
.xxix. s .viiij. d . De redd<sup>r</sup> ass lib tenenē ville de Abfrau sicut  
conē in extenē ad ꝑdc̄os iiij. lmos .xv. s .xj. d . De redd<sup>r</sup> ass

*Account of the Issues of Aberffraw, 1351.*

Hameletti de Bodeueryk ad p̄d̄cos .iiij. l̄m̄ios x. s̄ . de redd̄  
as̄ lib̄ teñ de Trewaspatrike ad p̄d̄cos .iiij. l̄m̄ios .v. s̄ vj. đ̄ .  
De redd̄ villañ eiusd̄m ville de Tr̄uc ad eosd̄m l̄m̄ios xiiij. s̄  
vij. đ̄ . de eisd̄m villañ p̄ firma butiř . lacť ʔ opač arrenť ad  
eosd̄ . l̄m̄ios ix. s̄ . viij. đ̄ . de redd̄ ix villañ hameletti de Tref-  
berwetę ad eosd̄m l̄m̄ios v. s̄ . iiij. đ̄ de eisd̄m p̄ iiij. c̄nnoč fariñ  
ord̄i ad eosd̄m l̄m̄ios iiij. s̄ . vj. đ̄ . de eisd̄m p̄ ix m̄ltoñ arř ad  
eosd̄m l̄m̄ios xviiij. đ̄ . p̄ ix agñ arř ad .ij. s̄ iiij. đ̄ . de eisdem p̄  
butiř arř ad eosdem l̄m̄ios vij. đ̄ . de eisd̄m p̄ Ciiij<sup>xx</sup> onis  
galliñ arrenť ad eosd̄m l̄m̄ios .ix. đ̄ . de redd̄ .ix. galliñ de  
eisđ ad eosd̄m l̄m̄ios .xxxvj. s̄ . ij. đ̄ ob de eisd̄m p̄ Clxj. opibus  
j. die ad eosd̄m l̄m̄ios .ij. s̄ de redd̄ j. villñ qui quonđm voč  
Dđ de Hibnico . Hameletti de Dynthladan loč međ btoř suoř  
ʔ lacť qđ voč M̄lyonith̄ ad eosd̄m l̄m̄ios viij. s̄ . vj. đ̄ . De fit  
Gregoř ap . Lt̄ . p̄ j. c̄nnoč fři ʔ iiij c̄nnoč aueñ ad eosd̄m  
l̄m̄ios xvj. đ̄ . de eisd̄m p̄ ij m̄ltoñ ʔ ij. agñ ad eosd̄m l̄m̄ios  
vj. đ̄ . de eisd̄m p̄ butiř ad eosd̄m l̄m̄ios .j. đ̄ . ob de eisd̄m p̄  
xl. oũ galliñ ad eosd̄m t̄m̄ios .vj. đ̄ , de eisd̄m p̄ vj. galliñ ad  
eosd̄m l̄m̄ios .iiij. s̄ . ix. đ̄ de eisd̄m p̄ opib; xxx dierũ ad eosd̄m  
l̄m̄ios xiiij đ̄ ob . de Pellipař p̄ d̄i c̄nnoč farine ord̄i medieř j.  
m̄ltoñ .j. agñ .j. gallñ ʔ .x. cunis butiř ad eosd̄m l̄m̄ios xj. đ̄  
q̄ , de eod̄m p̄ opib; vij. dieř . ad eosd̄m l̄m̄ios iiij. s̄ . iiij. đ̄ de  
redd̄ villañ hameletti de Keuentrefau ad eosd̄m l̄m̄ios xviiij đ̄ .  
ob de eisd̄m p̄ j. agñ ʔ d̄i xxx. Cuñ butiř v. gallñ d̄i .j. Histoř  
blad̄ de opač iiij. dieř . ad eosd̄m l̄m̄ios seu de M̄lionnyth̄ .  
seu viij s̄ viij đ̄ de redd̄ villañ de Abřrau p̄ anũ ad eosd̄m  
l̄m̄ios xlviij. s̄ vij. đ̄ de eisd̄m p̄ x. c̄nnoč d̄i fři . vij c̄nnoč  
fariñ aueñ iiij c̄nnoč fariñ ord̄i ad eosd̄m l̄m̄ios vj. s̄ . viij. đ̄ de  
eisd̄m p̄ x. c̄nnoč aueñ ad p̄bnd̄ ad eosd̄m l̄m̄ios .xvj. s̄ . iiij đ̄  
de ix villañ eiusd̄m ville p̄ lacť iiij. vacč iiij m̄ltoñ d̄i .ix. angñ  
xxvij gallñ .Cl. oũ ʔ butiř ad eosd̄m l̄m̄ios v. s̄ .j. đ̄ de vj.  
tenenť vasť p̄ iiij m̄ltoñ vj. agñ . ix gallñ .C. oũ ʔ butiř ad  
eosd̄m l̄m̄ios ij. s̄ . iiij. đ̄ de ix villañ d̄ce ville p̄ xxvij galliñ ad

APP. A g.

[A.D.  
1351.]

*Assessment to a Fifteenth of Aberffraw, 1320-40.*

- APP. A f. iuſſita . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s . j. aũiũ .ij. ānoḡ . p̄ .ij. s.—j. Cř fař . ě  
 [A.D. di<sup>o</sup> . p̄ .iiij. s.  
 1320-  
 1340.] Ykedýn ht in bo . tař .j. boũ . p̄ .v. s . j. iuſſitũ . p̄ .v. s /  
 S<sup>a</sup> .ij. s̄ .iiij. vač . p̄ .iiij. s .iiij. đ . xiiij. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. đ . j. Cř fru p̄  
 .iiij. đ . .ij. s .vj. đ / j. Cř . fař . p̄ .ij. s.  
 Kedinofř ht i bo . tax .j. boũ . p̄ .v. s. / iij. eq<sup>o</sup>s . p̄ .v. s.—  
 S<sup>a</sup> .iiij. s̄ .ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ . ij. aũiũ .ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> . ij. s.  
 .vij. đ . —xiiij. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. đ . / di<sup>m</sup>. Cř fru . p̄ .xv. đ . / .iiij. Cř fař  
 aue . p̄ .ij. s.  
 Yfromarth ht i bo . tař .ij. iuſſita . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s. / iij. vač  
 S<sup>a</sup> .ij. s̄ . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ / ij. aũia .ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s. /  
 .v. đ . đ. ij. aũia .iiij. ānoḡ . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. đ . j Cř . fru . ě di<sup>o</sup> . p̄  
 .iiij. s .ix. đ . / j. Cř . ě di<sup>o</sup> fař . p̄ .iiij. s. / ij. oues . p̄ .xij. đ .  
 Ien<sup>a</sup> ap Mađ Vich<sup>a</sup>n ht i . bo . tax .j. iuſſitũ . p̄ .v. s . j.  
 S<sup>a</sup> .xxij. đ . boũ p̄ .v. s. / iij. aũia .ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s. / iij. oues p̄ c<sup>o</sup>l<sub>3</sub>  
 .vj. đ . j. Cř . fru . p̄ .ij. s .vj. đ . / iij. fař . aue . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s.  
 Iof ap Iokę ht i bo . tař .j. boũ . p̄ .v. s / ij. eq<sup>o</sup>s . p̄ .  
 S<sup>a</sup> .iiij. s̄ . c<sup>o</sup>l<sub>3</sub> .v. s. / v. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ . iij. aũia .ij. ānoḡ .  
 .vij. đ . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s / xv. oues p̄ . c<sup>o</sup>l<sub>3</sub> .vj. đ . j. Cř fru . p̄ .ij. s .vj. đ .  
 iij. Cř fař aue p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s.  
 Feydath ht in bo . tař .j. iuſſitũ . p̄ .v. s / j. boũ . p̄  
 Sm<sup>a</sup> .iiij. .v. s. v. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ / iij. aũia .ij. ānoḡ . p̄ . c<sup>o</sup>l<sub>3</sub>  
 s̄ . .ij. s .xxiiij. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. đ . iij. Cř . fru . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s  
 .vj. đ . / iij. Cř fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s.  
 Iof ap Bleđ ht in bo . tař .j. iuſſitũ p̄ .v. s. ij. vač . p̄ .  
 S<sup>a</sup> .xvj. đ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ . iij. aũia .ij. ānoḡ p̄ c<sup>o</sup>l<sub>3</sub> .ij. s. j. Cř . fru .  
 p̄ .ij. s .vj. đ .  
 Mađ ap Bleđ ht i bo . tař .j. iuſſitũ p̄ .v. s. / ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub>  
 S<sup>a</sup> .xij. đ . .iiij. s .iiij. đ . j. aũiũ .ij. ānoḡ . p̄ .ij. s. di<sup>m</sup>. Cř fru . p̄ .xv. đ .  
 Ykest ht i . bo . tax .ij. boũ . p̄ .v. s. / ij. iuſſita p̄ .v. s. /  
 S<sup>a</sup> .iiij. s̄ . iij. vač p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. aũia .ij. ānoḡ p̄ c<sup>o</sup>l<sub>3</sub> .ij. s. / xxiiij.  
 .ij. đ . oues . p̄ c<sup>o</sup>l<sub>3</sub> .vj. đ . j. Cř fru . p̄ .ij. s .vj. đ . / v. Cř fař aue .  
 p̄ c<sup>o</sup>l<sub>3</sub> .ij. s.  
 Dđ ap Iokę h<sub>3</sub> i bo . tax .ij. eq<sup>o</sup>s . p̄ .v. s. / ij. boũ . p̄ .v. s /



APPENDIX Ba.

EXTRACTS FROM EXTENT OF THE CASTLE AND  
HONOR OF DENBIGH, 8 EDW. III., A.D. 1335.

*Extent of the Villata of Astret Canon. Progenies of Canon ap  
Lauwargh located there.*

33 Villata de Astret Canon.

APP. Ba.

Villata de Astret Canon que dum fuit integ<sup>a</sup> in manibz  
geij Canon ap Lauwargh in .iiij. gauellis quaz quest gauella  
reddit de Tunge tempe Princip .ij. .s .vj. d . de quibz patebit  
tatim inpostez Et sunt omes tenentes libri . 3 c . videlt.

A.D.  
1335.

[p. 75.]

h3 domū

h3 domū

Ithel Loyd ap Cadugan Lewelyn Vagh<sup>n</sup> ap Li 3

h3 domū

thel ap Io3 Duy ap Li tenent di gauelt integ<sup>r</sup> que fuit  
Lauwargh Vagh<sup>n</sup> reddendo de Tunge inf se xv. d imio  
nim SCo3 Et p pastu Princip ad Nataf Dni .xxij. d . 3  
noft alio imino de iijb3 rnis sup<sup>a</sup>dcis .xv. d . 3 ceia 3uic  
um aliis in coi ut p3 inferius et hent excamb in Wyckewere  
alibi p eo3 heredit in Astret . Ita qd tota eo3 heredit in  
Astret est in mañ dni 3 aren<sup>r</sup> inferi<sup>s</sup> u<sup>r</sup> pateb<sup>r</sup>.

Gauella  
Lau-  
wargh  
Vagh<sup>n</sup>.

h3 domū

h3 domū

Cadugan Bottum ap Edeñ . Lewel Duy ap Eignon .

h3 domū

h3 domū

non h3 domū

Edeñ ap Tuder ap Eden Keñ ap Heillyn ap Mad 3 Madokē  
rat eius tenet di gauelt integ<sup>r</sup> que fuit Io3 ap Canon .  
reddendo de Tunge p a<sup>m</sup> . imis pdcis xv. d Et ceia 3uicia  
1 omibz ut di gauelt pcedens . et omes hent excamb in aliis  
illis ut ceñi supius Ita qd illa di gauella integ<sup>r</sup> remane3 dno  
1 Astret 3 app<sup>a</sup>at<sup>r</sup> ut patebit inferius.

Df gau  
Io3 ap  
Canon.

*Extracts from Extent of Denbigh, 1335.*

APP. Ba. h<sub>3</sub> domū  
h<sub>3</sub> domū  
A.D.  
1335.  
 Keñ ap Routh ap Ienafē ap Ririd Heilyn ap Grono ap  
h<sub>3</sub> domū  
h<sub>3</sub> domū  
 Ririð Edeñ Loyð ap Ken . ap Grono . Griff ap Lt Eigi  
 Gañ h<sub>3</sub> domū habet domū h<sub>3</sub> domū  
 Ienaf ap Ken . frað eius Guyn ap Madokē Gogh Caduḡ ap Ririd ap  
 Canof. h<sub>3</sub> domū het domū  
 Eignon Bleth ap Ienafē ap Caduḡ ⁊ Ioḡ ap Caduḡ ap Yeu  
 [p. 76.] teñ ꝑciam ptem ⁊ deciam ptem gauelt Ienafē ap Canon .  
 reddendo de Tunḡ in l̄ se .xij. d̄ q<sup>a</sup> . et p̄ pastu Princip̄ ad  
 Nataf̄ Dni Dni .ij. s̄ .ij. d̄ ob q<sup>a</sup> ⁊ quolt alio t̄m̄o de iij<sup>o</sup>  
 l̄m̄is p̄dictis xvij. d̄ ⁊ ceta s̄uicia in cōi ut patebit inferius  
 Et hent excamb̄ in aliis villis Ita q̄d tota gauella ista in  
 Astret inteḡ remaneat d̄no ⁊ app<sup>at</sup>r cum aliis ⁊ c̄.  
habet domū non h<sub>3</sub> domū h do<sup>m</sup>  
 Yeuan Loyd ap Grono ap Caduḡ . Keñ ⁊ David  
non h<sub>3</sub> domū h<sub>3</sub> domū  
 f̄res eius Eden Loyd ap Mað ap Grono . Madokē ap Ioḡ ap  
non h<sub>3</sub> do<sup>m</sup> non h<sub>3</sub> domū  
 Grono . Euer ap Ithel ap Groñ David ap Ioḡ Grono .  
non habet do<sup>m</sup> non h<sub>3</sub> domū non h<sub>3</sub> domū  
 Edēn ap Dā ap Grono Ioḡ frað eius ⁊ Yeuan ap Ioḡ ap  
 Gañ Eignon Grono tenent mediet̄ ⁊ xxiiij<sup>am</sup> ptem gauelt Eignof̄ ap  
 ap Canon . Reddendo de Tunḡ t̄m̄o Oīm S̄cōḡ xvj. d̄ q<sup>a</sup> . ⁊  
 p̄ pastu Princip̄ ad Nataf̄ Dni ij. s̄ v d̄ ⁊ quolt alio t̄m̄o de  
 iij l̄m̄is p̄dictē xix d̄ ⁊ ceta s̄uic̄ in cōi cum aliis inferius.  
 Et hent excamb̄ in aliis villis Ita q̄d tota ista gauella in  
 Astret remanz̄ d̄no ⁊ appruat<sup>r</sup> inferius ut patebit.  
h<sub>3</sub> domū h<sub>3</sub> do<sup>m</sup> h<sub>3</sub> domū  
 Madokē ap Eignon ap Keñ . Mourykē ⁊ Ken f̄res eius  
h<sub>3</sub> domū h<sub>3</sub> do<sup>m</sup> non h<sub>3</sub> do<sup>m</sup>  
 Eignon ap Griffuth Eden ap Griffuth Vagh<sup>n</sup> Griff ap Yeu  
non het domū het do<sup>m</sup>  
 ap Griff Owen ap Grono ap Ken . Griffuth ap Bleth Loyð  
het do<sup>m</sup> het do<sup>m</sup> non het domū  
 David frað eius Tuder ap Blethyn . Heilyn ap Keñ ap Bleth  
non het domū non het domū non ht domū  
 Df̄ gauelt Edēn frað eius Ioḡ ap Griff Gogh ⁊ Blethyn ⁊ Pythle f̄res  
 Mouryk ap eius tenent iij ptes d̄i gauelle Mourykē ap Canon ⁊ d̄m̄  
 Canon.

*Extracts from Extent of Denbigh, 1335.*

ptes quarte ptis eiusdem gauelle . Reddendo de Tungel p annū ūmīo Oīm Sčoz xij. đ q<sup>a</sup> Et p pastu Princīp ad Nataf Dni ij. s .v. đ ob q<sup>a</sup> Et quoft alio ūmīo de iijb; ūmīs p̄dictis xx. đ 7 ceſa ūiūc in cōi ut sup<sup>a</sup> 7 c̄ . 7 hent excamb in aliis villis Ita qđ dca dī gaū in Astret remaneat inteḡ dno 7 appruat<sup>r</sup> cum aliis 7 c̄.

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Mađ ap Dđ ad Eignoñ David ap Lauwargh Duy Dđ ap Mouryke Gogh Heillyn Cucca Yeu<sup>a</sup> ap Dđ ap Mađ . 7 frañ eius 7 Anneys Moythin Eden ap Eignon ap Keneūth Griff frañ eius Mađ Gogh ap Iož 7 Groñ ap Keñ Gogh tenent duas ptes 7 quintā ptem dī gauell Nynyat ap Canoñ reddendo de Tungel ūmīo Oīm Sčoz xj. đ Et p pastu Prinč ad Nataf Dni xvij. đ q<sup>a</sup> . 7 quoft alio ūmīo de iij ūmīs p̄dictis xj. đ . ob q<sup>a</sup> . Et ceſa ūiucia in cōi ut patebit inferius 7 hent excamb in aliis villis Ita qđ ista dīa gauella reman; inteḡ dno 7 appruat<sup>r</sup> cū aliis inferius.

[p. 77.]

Dīa gañ  
Nynyat  
ap  
Canoñ.

ss Sm<sup>a</sup> Tungel Villate de Astret p a<sup>m</sup> ūmīo Oīm Scož vj. s .xj. đ ob q<sup>a</sup>.

Sm <sup>a</sup> pastus	$\left. \begin{array}{l} \text{Nataf Dni} \quad \text{xij s . ij đ ob q}^a \\ \text{Med xl}^m \quad \quad \text{vij s ij đ ob q}^a \\ \text{Nať sčī Johis} \quad \text{vij s ij đ ob q}^a \\ \text{Exalť sčē C}^m \text{is} \quad \text{vij s ij đ ob q}^a \end{array} \right\} \begin{array}{l} s^c \quad p \quad a^m \\ xxxvj \quad s \\ xj . đ. \end{array}$
Prinč ibidem	
ad terminos	

Et sciđ qđ tota villata de Astret Canoñ deuenit ad man<sup>o</sup> dñi ptim p viam escaef řone tenenč qui obierunt cont<sup>a</sup> pacem 7 ptim p viam excambiož et continet tota villata Dlxiiiij acř De quib; sumunt<sup>r</sup> ad Maneriū de Kilforū quod extendit<sup>r</sup> in Cōmoto de Kaymergh CCviiij acř 7 xviiij ptič 7 includun<sup>r</sup> infra puū p̄cum iux<sup>a</sup> Cast<sup>m</sup> de Dynbiegh lv acř j. rod dī 7 v. ptič . Et arentant<sup>r</sup> ut patet inferius Cxij acř in bouat 7 acř Et sumunt<sup>r</sup> ad Mahiū de Astret Oweyn quod est in Cōmoto de Kañgh xiiiij acř dī 7 iij ptič 7 incluse fuerunt inf<sup>a</sup> p̄cū de

Distinctō  
Esaete.

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- APP. A f. Uteñ . p̄ .iiij. s. / j. Cř . fru . ẽ di°. p̄ .iiij. s .ix. đ / .iiij. Cř fař  
 [A.D. aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s. ij. Cř . ord . p̄ .xvj. đ.  
 1320- Đđ ap Ad ht in bo . tař .iiij. boũ . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s. j. eqũ .  
 1340.] p̄ .v. s / .iiij. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ . ij. aũia .iiij. anoř . p̄  
 S<sup>a</sup> .iiij. s p̄ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. đ / xx. oues . p̄ .c<sup>o</sup>l<sub>3</sub> .vj. đ ! Uteñ . p̄ .xij. đ / ij.  
 .iiij. đ Cř fru . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. đ / v. Cř fař aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s. / ord  
 ob. p̄ .xvj. [đ].
- Mađ Cor ht i bo . tař .ij. boũ . p̄ . c<sup>o</sup>l<sub>3</sub> .v. s / .iiij. iuñta . p̄  
 S<sup>a</sup> .vj. s c<sup>o</sup>l<sub>3</sub> .v. s. / viij. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ . / .iiij. aũia .ij. anoř .  
 .iiij. đ p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s. / xliiij. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. đ . / Uteñ . p̄ .ij. s. j.  
 Cř fru . p̄ .ij. s .vj. đ . / j. Cř . ord p̄ .xvj. [đ] / .iiij. Cř fař aue .  
 p̄ c<sup>o</sup>l<sub>3</sub> .ij. s.
- Filii Ie<sup>n</sup> Gam ht in bo . tař .ij. boũ . p̄ .v. s. j. iuñtũ  
 S<sup>a</sup> .iiij. s p̄ .v. s / v. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ . xx. oues p̄ c<sup>o</sup>l<sub>3</sub> .vj. đ /  
 .v. đ .iiij. Cř . fař aue . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s. di<sup>m</sup>. Cř . fru . p̄ .xv. đ .
- Eynõ ap Ad ht in bo . tař .ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ  
 S<sup>a</sup> .xiiij. j. aũiũ .ij. anoř p̄ .ij. s. vij. oues . p̄ c<sup>o</sup>l<sub>3</sub> .vj. đ . di<sup>m</sup>. Cř .  
 đ . q<sup>a</sup>. fru . p̄ .xv. đ . j. Cř . ord . p̄ .xv. đ . j. Cř fař . ẽ di°. p̄  
 .iiij. s.
- Elydir ht in bo . tař .j. boũ . p̄ .v. s / .iiij. vač . p̄ . c<sup>o</sup>l<sub>3</sub>  
 S<sup>a</sup> .ij. s .iiij. s .iiij. đ / .iiij. aũia .ij. anoř p̄ c<sup>o</sup>l<sub>3</sub> .ij. s / xx. oues p̄ c<sup>o</sup>l<sub>3</sub>  
 .x. đ .vj. đ . / Uteñ . p̄ .xij. đ / j. Cř . fru . p̄ .ij. s .vj. đ / .iiij. Cř .  
 fař . aue . p̄ .c<sup>o</sup>l<sub>3</sub> .ij. s.
- Mađ ap Elynõ ht in bo . tař .j. boũ . p̄ .v. s .iiij. vač . p̄  
 S<sup>a</sup> .iiij. s c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ / .j. iuñtũ . p̄ .v. s .ij. aũia .ij. anoř . p̄ c<sup>o</sup>l<sub>3</sub>  
 .ij. đ .ij. s . / xl. oues . p̄ c<sup>o</sup>l<sub>3</sub> .vj. đ . / v. Cř fař . aue . p̄ c<sup>o</sup>l<sub>3</sub> .ij. s.  
 / .iiij. Cř . ord . p̄ c<sup>o</sup>l<sub>3</sub> .xvj. đ .
- Mađ ap Ioř ht in bo . tař .j. iuñtũ . p̄ .v. s / .iiij. vač . p̄  
 S<sup>a</sup> .j. s .x. c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ / .iiij. aũia .ij. anoř p̄ c<sup>o</sup>l<sub>3</sub> .ij. s . / xx. oues .  
 đ . p̄ c<sup>o</sup>l<sub>3</sub> .vj. đ . / j. Cř . ord . p̄ .xvj. đ / .iiij. Cř . fař . p̄ c<sup>o</sup>l<sub>3</sub>  
 .ij. s.
- Đđ ap Tegũ ht in bo . tař .ij. boũ . p̄ c<sup>o</sup>l<sub>3</sub> .v. s . / .ij. eq<sup>ũ</sup> .  
 S<sup>a</sup> .iiij. s p̄ c<sup>o</sup>l<sub>3</sub> .v. s . / .iiij. vač . p̄ c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. đ .iiij. aũia .ij. anoř .  
 .vij. đ p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s . / xx. oues . p̄ c<sup>o</sup>l<sub>3</sub> .vj. đ / .iiij. Cř . fru . ẽ di°. p̄

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.ij. s .vj. d .vj. Cř . fař aue . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s . j. Cř ord̄ . c̄ di<sup>o</sup> . APP. A f  
p̄ .ij. s.

Ioř ap Ğġ ht in bo . tař .ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiiij. d / j. [A.D.  
1320-  
1340.]  
iuñtū . p̄ . v. s / iiij. aũia . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .iiiij. oues . p̄ . c<sup>o</sup>l<sub>3</sub> S<sup>a</sup> .ij. s̄  
.vj. d / j. Cř fru . p̄ .ij. s .vj. d . j. Cř ord̄ c̄ di<sup>o</sup> . p̄ .ij. s / ij.  
Cř . fař c̄ . di<sup>o</sup> . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s.

G<sup>u</sup>ff ap Ioř ht in bo . tař / ij. boũ . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s / j. eqũ S<sup>a</sup> .iiij. s̄.  
p̄ .v. s / j. vač . p̄ .iiij. s .iiiij. d.

Gwenlt f Ygof ht in bo . tař / v. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s S<sup>a</sup> .xxij.  
.iiiij. d / ij. aũia .ij. ānoř . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s . viij. oues . p̄ . c<sup>o</sup>l<sub>3</sub> d̄.  
.vj. d . / j. Cř . fru . p̄ .ij. s .vj. d̄.

Ie<sup>n</sup> Ameth ht in bo . tař .ij. boũ . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s . / j.  
iuñtū p̄ .v. s / ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiiij. d . v. oues . p̄ . c<sup>o</sup>l<sub>3</sub> S<sup>a</sup> .ij. s̄  
.vj. d . j. Cř . fru . p̄ .ij. s .vj. d̄ . / iiij. Cř . ord̄ . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. d̄. ob.  
.xvj. d̄ . / ij. Cř . fař . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s.

Dd ap Melýř ht in bo . tař .j. boũ . p̄ . v. s / iiij. vač . p̄ .  
c<sup>o</sup>l<sub>3</sub> .iiij. s .iiiij. d / ij. aũia .ij. ānoř p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s / viij. oues . S<sup>a</sup> .xxiiij.  
p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d / j. Cř . fru . p̄ .ij. s .vj. d̄ / j. Cř . fař . p̄ .ij. s /  
j. Cř . ord̄ . p̄ .xvj. d̄.

Ie<sup>n</sup> ap Teğ ht in bo . tař .j. iuñtū . p̄ . v. s / iiiij. vač .  
p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiiij. d / xxv. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d̄ .iiij. aũia .ij. S<sup>a</sup> .ij. s̄  
ānoř . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s / j. Cř . fru . p̄ .ij. s .vj. d̄. .vij. d̄. ob.

Ith Hacarn ht in bo . tař .iiij. boũ . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s / iiij.  
eq<sup>s</sup> . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s / iiiij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiiij. d / iiij. aũia S<sup>a</sup> .ij. s̄  
.iiij. ānoř . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d̄ . / xl. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d̄ . / ij. .vj. d̄. ob.  
Cř fru . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d̄ . viij. Cř . fař aue . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s / ij.  
Cř ord̄ . p̄ . c<sup>o</sup>l<sub>3</sub> .xvj. d̄.

Ioř Du ht in bo . tař .j. boũ . p̄ . v. s . / j. eqũ . p̄ . v. s  
.ij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiiij. d̄ . Uteñ . p̄ .xij. d̄ / ij. Cř . fru . S<sup>a</sup> .ij. s̄  
p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d̄ / v. Cř fař aũ . p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s . / j. Cř . ord̄ .v. d̄.  
p̄ .xvj. d̄ .iiiij. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d̄.

Teğ Goch ht in bo . tař .v. boũ . p̄ . c<sup>o</sup>l<sub>3</sub> . v. s / iiij. eq<sup>s</sup> .  
p̄ . c<sup>o</sup>l<sub>3</sub> . v. s / iiiij. vač . p̄ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiiij. d̄ / ij. aũia .iiij. ānoř . S<sup>a</sup> .v. s̄  
p̄ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d̄ / ix. oues . p̄ . c<sup>o</sup>l<sub>3</sub> .vj. d̄ . / Uteñ p̄ .xij. d̄ / .vij. d̄.

*Extracts from Extent of Denbigh, 1335.*

APPENDIX B b.

*Extent of the Villata of Nanthyn Canon. Progenies of Cam  
ap Lauwargh located there.*

Villata de Nanthyn Canon.

APP. B b

A.D.  
1335.

Villata de Nanthyn Canon . que conf in ter<sup>r</sup> bosce<sup>r</sup> t<sup>r</sup> vast  
cū hamelt de Pennankyngy v<sup>e</sup>lxiij ac<sup>r</sup> iij ro<sup>d</sup> consistit i  
manib; pgenieij Canon ap Lawargh absq; Tung<sup>r</sup> t<sup>r</sup> Treth q<sup>r</sup>  
est hamelt ptinens ad Astret Canon t<sup>r</sup> tenet<sup>r</sup> in iij gauelt d<sup>r</sup>  
quib; statim respon<sup>r</sup> inpostez Et est porco cuiuslib<sup>t</sup> gau<sup>e</sup>  
scdm equam p<sup>t</sup>icipacōem Oxlj ac<sup>r</sup> t<sup>r</sup> xxx pti<sup>c</sup> t<sup>r</sup>re . bosci  
vasti t<sup>r</sup> c̄.

[p. 86.]

Ithel Loyd ap Cadu<sup>g</sup> t<sup>r</sup> coheredes t<sup>r</sup> p<sup>t</sup>icipes sui que  
noīa patent in villa de Astret Canon tenent dī gauelt integ  
que fuit Lauwargh Vagh<sup>n</sup> p qua fa<sup>c</sup> omīd<sup>r</sup> s̄uic in Astre  
Canoñ . Et ideo n<sup>i</sup> hic Et dñs nullam het p<sup>p</sup>artem in ista d<sup>r</sup>  
gauelt t<sup>r</sup> c̄.

Dī gauelt  
Lau-  
wargh  
Vagh<sup>n</sup>.

Cadugan Butoñ t<sup>r</sup> coheredes t<sup>r</sup> p<sup>t</sup>icipes sui quo<sup>z</sup> noī  
patent in villa de Astret t<sup>r</sup> tenent hic dī gauelt que fuit Iq  
ap Canon integ<sup>r</sup> fa<sup>c</sup> p ea omīd<sup>r</sup> s̄uic in Astret Et ideo n<sup>i</sup> hi  
Et dñs nullam het p<sup>p</sup>artem in ista dī gauelt.

Dī gau  
Ioz ap  
Canoñ.

Ken . Routh ap Ienn<sup>af</sup> t<sup>r</sup> coheredes t<sup>r</sup> p<sup>t</sup>icipes sui quo<sup>z</sup>  
noīa patent in Astret Canoñ tenent hic duas ptes gauelt que  
fuit Ienn<sup>af</sup> ap Canoñ fa<sup>c</sup> p inde omīa s̄uic in Astret Can<sup>d</sup>  
Et io n<sup>i</sup> hic . Et t<sup>r</sup>cia ps istius gauelt est escae<sup>r</sup> dñi fōn  
mortuo<sup>z</sup> con<sup>a</sup> pa<sup>c</sup> u<sup>t</sup> p<sup>3</sup> inferi<sup>o</sup>.

Dī Gau  
Ienaf<sup>r</sup>  
ap  
Canon.

Yeū Loit<sup>r</sup> ap Groñ ap Cadu<sup>g</sup> t<sup>r</sup> coheredes t<sup>r</sup> p<sup>c</sup>ena<sup>r</sup> s̄  
quo<sup>z</sup> noīa patent in Astret tenent hic tres ptes gau<sup>e</sup> Eign<sup>af</sup>  
Canoñ fa<sup>c</sup> omīa s̄uic in Astret Et ideo nichil hic . Et quart

Gau  
Eign<sup>af</sup>  
ap  
Canon.

*Extracts from Extent of Denbigh, 1335.*

ps eiusdem gauelf h<sup>o</sup> est escaef̄ dñi . que appruat<sup>r</sup> cū aī esc̄ inferiu<sup>o</sup>. APP. B b.

Mađ ap Eigñ ap Keñ 7 p̄cenař sui quoř noīa patent in Astret Canon . teñ hic dī gaū Meur<sup>a</sup> ap Canon integř fač p ea omīđ řuič in Astret Et ideo n<sup>t</sup> hic Et dñs nullā het Esč Canon. A.D.  
1335.  
Dī gaū  
Meur<sup>a</sup> ap  
Canon.

Mađ ap Dđ ap Eigñ 7 p̄cenař sui quoř noīa patent in Astret Canon . teñ totam dimiđ gauelf Nynyat ap Canoñ fač p ea omīđ řuič in Astret Et ideo n<sup>t</sup> hic Et dñs nlt het esč in i<sup>a</sup> dī gau<sup>t</sup>. Dī g aū  
Nynyat  
ap  
Canon.

Et est ppars dñi ibm 7cia ps illius gauelf 7 quarta ps illius gauelf que conř scđm veram pporcōem <sup>xx</sup> iij ij acř . j. rođ 7 xvij ptič dī . Unde allocand̄ sunt p excamb̄ řodarioř eiusdem pgeij pimplend̄ p eoř pat<sup>r</sup>moniis in Astret Canon 7 Wennannokę Canoñ . xxix acř iij rođ di 7 iij ptič dī. Distinctō  
Escaef̄.

Ken . Routh tenj . vij acř dī veteř 7re p̄č acř vj. đ reddo p annū ad 7mīos Pent 7 scī Michis—iij s . ix đ.

Idem Keñ tenj in Pennanckynge iij acř 7re que fuerunt Ith Voil p̄č acř vj đ reddendo p annū 7mīs p̄dictis—xvii đ. Fir<sup>a</sup> Esč

Et 7n hucusq . n<sup>t</sup> p eis reddiđ toto tempe dñi nūc quia errone pōite fueř in Nanthyn Sčōř 7 sic fraudelen<sup>d</sup> dedicte 7 concellate . Ideo leuent<sup>r</sup> arrerađ 7 c̄ Et iacet illa 7ra in j pč circumfossař . ubi dčus Ithel solebat in tempe Escaef̄ reddeř. [p. 87.]  
No<sup>a</sup>.

Heillyn ap Groñ tđ de assarē bosci j acř . j. rođ dī 7 xiiij ptič p mensur̄ Extentē p̄č acř vj. đ reddendo p annū ad duos 7mīs p̄dčos viij đ ob q<sup>a</sup> . 7n hucusq . non reddidit nisi p una ac<sup>a</sup> vj. đ.

Hugo Pygot solebat tenere hic xviiij acř 7re ř pa<sup>m</sup> ix s p̄č acř vj đ quas excamb̄ p pte Keñ Routh in Wennannok Canon . Uñ idem Hugo . ř de ista firma in incřo ibm 7 Ideo n<sup>t</sup> de ista firma hic. Videar  
que fuit  
pporcō  
Ken .  
Routh in  
Wen-

nānok Canon . qđ si aliqd auant̄ potit accresce de dco excamb̄ accrescat dno ex quo ambe ptes tenet in inřr non hent potestař fač excamb̄ sñ lic̄ dñi

*Extracts from Extent of Denbigh, 1335.*

APP. B b.

A. D.  
1335.

ss. Sm<sup>a</sup> Firme de Nanthyn Canon in Vminis—

Penť ij. s .xj đ ob q<sup>a</sup>

Sći Mich iij s

Hbaġ

S<sup>a</sup> p annū v s .xj đ ob q<sup>a</sup> cū xx đ ob q<sup>a</sup> de incro p xj ac  
iij rod dī xij ptič de incro.

Et residuū ppartis dñi alloč pdař de Astret Canon p eo  
hered ihm 7 in Wennannok Canoñ pñ . xxij acř dī bosci p q7  
hbaġ tota cōitas ville ř p annū ađ duos Vmīos pđčos ix. a  
S<sup>a</sup> p3.

Ken Routh ten3 ad firmam ppartem dñi quam het in uno  
Molendino aquatico eiusdem ville ř p annū 7 p ij s . viij đ.

Idem Keñ reddidit dño annuatim incipiendo anno viij<sup>o</sup>. ut  
fate<sup>r</sup> ij s . viij đ p licenč leuanđ unū Molend<sup>đ</sup> fulloñ 7 č sup  
solū cōe ut dic<sup>t</sup> 7 č.

ss. Sm<sup>a</sup> Firñ Molendini ad Terminos

Penť—ij s . viij đ

Sći Michis ijs . viij đ

} Sic p a<sup>m</sup>. v s iij đ.



*Extracts from Extent of Denbigh, 1335.*

APPENDIX B c.

*Extent of the Villata of Prees . Progenies of Canon ap Lauwargh and Pithle ap Lauwargh located there.*

Villata of Prees.

Villata de Prees cum suis hamellis que cont̄ p̄<sup>o</sup> magnum vastum quod est cōe ad om̄es tenentes domini de Ros et de

APP. B c.

A. D.  
1335.

Rewaynok ⁊ Kaym̄gh vij vij lxxvij ac̄ j rođ dī que temporib; Principum reddidit de Tunge<sup>mt o</sup> xx s ob idem<sup>1</sup> villata integ<sup>a</sup> fuit in manib; veř hered̄ ante forisfc̄ur Et consistit in tenur<sup>a</sup> diūsa; p̄geniez tam libo; q<sup>m</sup> Natio; de quib; patet inferius primo de libis et postea de Natinis.

[p. 89.]

Libe  
tenent̄.

[p. 90.]

De sexta pte eiusdem ville que consistit in tenur<sup>a</sup> p̄genieij Canō ap Lauwargh sunt iij gauelt ⁊ dīa que dum fueř integ<sup>a</sup> reddiderunt de Tunge iij. s . iij đ.

De  
p̄genie  
Canō ap  
Lau-  
wargh.

Ithel Loit ap Caduġ ⁊ p̄cenař sui quo; noia patent in Astret Canon teñ hic dī gauelt Lauwargh Vagh<sup>n</sup> integř re . de Tunge adinuicem p annū ūm̄o Oim Sco; iij đ ob ⁊ nulla alia ūicia hic quia eo; ūicia una cū ūiċ oim alio; de p̄genie Canon ap Lauwargh plene inscribunt<sup>r</sup> in villis de Astret Canon.

Dī gau  
Lau-  
wargh  
Vaghan.

Caduġ Bottum ap Edeñ ⁊ p̄cenař sui quo; noia patent in Astret Canon teñ dī gauelt Io; ap Canon integre reddendo de Tunge inſ se ūm̄o p̄đčo iij. đ ob ⁊ nichil aliud hic q; in Astret Canon ⁊ ċ.

Dī gau  
Io; ap  
Canon.

Ken . Routh ap Ienaf ⁊ p̄cenař sui quo; noia patent in Astret Canon teñ inſ se medieř ⁊ ix<sup>am</sup> ptem gaulle Ienn<sup>r</sup> ap

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

APP. B c. Canon hic reddendo de Tunge Ƴmĭo Oĭm Scoz v. d. ob. l  
 Gaũ nullā fač alia žuič hic quia in Astret Canon . Et Ƴcia ps  
 Ienn<sup>a</sup>f xvij<sup>a</sup> ps eiusdem gauelt hic sunt Escaef dñi unde responde  
 ap inferius.  
 Canon. . Ienn<sup>a</sup>f Loit ap Groñ ap Caduğ Ƴ p<sup>a</sup>enař sui quoz nō

Gauelt patent in Astret Canon tenent ij ptes Ƴ quartam ptem Ƴcie p<sup>a</sup>  
 Eigñ ap Canon . reddendo de Tunge Ƴmĭo Oĭm Sca  
 Canon. vj d ob q<sup>a</sup> Et nulla alia žuič hic quia in Astret Canon Ƴ tr  
 p<sup>a</sup> . iij<sup>o</sup> p<sup>a</sup> eiusdem gaulle hic sunt escaef dñi unde responde  
 inferiu<sup>o</sup> č at esč Ƴ č.

Mađ ap Eigñ ap Keñ Ƴ p<sup>a</sup>enař sui quoz noĭa patent i  
 Dĭ gau Meur<sup>a</sup> ap Astret Canon teñ dĭ gauelt Meur<sup>a</sup> ap Canon hic integre redd  
 Canon. de Tunge adinuicem .iijj. d ob Ƴmĭo Ƴdčo Et n<sup>a</sup> aliud hic q  
 Astret Cañ.

Mađ ap Dđ ap Eigñ Ƴ p<sup>a</sup>icipes sui quoz nōia patent i  
 Dĭ gau Astret Canon teñ duas ptes Ƴ Ƴciam ptem Ƴcie p<sup>a</sup>is dĭ gauelt  
 Nynyat Nynyat ap Canoñ reddo de Tunge Ƴmĭo Ƴdčo iij d ob Et  
 ap aliud hic q in Astret Canon Ƴ ij p<sup>a</sup> iij p<sup>a</sup> eiusd dĭ gau  
 Canon. esč dñi uñ r<sup>a</sup> inferi<sup>o</sup>.

[p. 91.] Et dĭ gauelt que fuit Keneuĭth ap Canon . et que redd  
 Dĭ gauelt Keneuĭth de Tunge iijj d hic est puř Ƴ integř escaef dñi řone mortuoř  
 ap cont<sup>a</sup> pacē Et inde respondet<sup>r</sup> inferius cum aliis escaef.  
 Canoñ.

De sexta pte eiusdem ville . que consistit in ten<sup>a</sup>  
 Đ pgenie pgenieij Pithle ap Lauwargħ sunt octo lecta . que d<sup>a</sup>  
 Pithle fuerunt integř in manib; vere hedū ante conquestum . Ƴ ĩ.  
 ap reddiderunt de Tunge p annū iij. s .iijj. d . Videlt quod  
 Lau- lectū .v. d.  
 wargħ.

Inde primū lectū quod fuit Ioř ap Pithle Ƴ quod reddidit  
 Wele v. d de Tunge . integř accidit ad man<sup>o</sup> dñi tanq<sup>a</sup>m escaef  
 Ioř ap řone mortuoř cont<sup>a</sup> pacem . Ƴ inde respondet<sup>r</sup> inferius cū ali  
 Pithle. escaef.

non ĩ domū h; domū  
 Eigñ ap Ioř ap Caduğ Ƴ Ieu<sup>a</sup>n Vagh<sup>a</sup>n ap Ieu<sup>a</sup>n  
 Elidur tenent mediet Ƴ quintam ptem de Wele Edenow<sup>a</sup>

*Extracts from Extent of Denbigh, 1335.*

ap Pithle reddo de Tungel t̄mio p̄dco iij d̄ ob Et n<sup>1</sup> p̄ pastu  
 Prinç hic q3 soluūt in Ros Ughdulas . vidett in villa de  
 Tobrih̄ nec aliquod aliud ſuiciū faç hic neq3 ibi nec aliqui  
 alii de ista p̄genie nisi pastū Staloñ t̄ garçois luc<sup>r</sup> cū canib3  
 Pennackew t̄ Waissioñ bagheyen . Sçdm̄ quod huerunt domos  
 seu tenentes put alii libi de isto Cōmoto . t̄ v<sup>a</sup> ps t̄ x<sup>a</sup> ps  
 istius Wele sunt escaet̄ d̄ni Unde respondet̄ inferius cum  
 aliis escaet̄.

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A.D.  
1335.

Wele  
Eden-  
oweñ  
ap  
Pithle.

Ioç ap Dd̄ ap Bleth̄ teñ meç t̄ v<sup>am</sup> ptem de Wele Ithon  
 ap Pythle reddo de Tungel t̄mio p̄dco .iij. d̄ ob t̄ ceſa ſuic̄ ut  
 p̄xm̄ Wele p̄cedens t̄ v<sup>a</sup> ps t̄ x<sup>a</sup> ps istius Wele sunt escaet̄  
 d̄ni Unde respondet̄ cum aliis escaet̄ inferius.

Wele  
Ithon ap  
Pythle.

non hab3 domū non het domū non  
 Ieu<sup>n</sup> ap Wyn ap Maç Daud̄ ap Ioç Vagh<sup>n</sup> Eigñ  
 h̄ domū non h̄ doñ nō h̄ domū  
 Gogh̄ ap Eignoñ Ieu<sup>n</sup> ap Dd̄ ap Keñ Ieu<sup>n</sup> ap Dd̄ ap Auř  
 nō het doñ n̄ h̄ domū

Ieu<sup>n</sup> Vagh<sup>n</sup> ap Ieu<sup>n</sup> ap Auř t̄ Daud̄ Vagh<sup>n</sup> ap Dd̄ ap  
 Meur<sup>a</sup> tenent meç t̄ v ptem de Wele Kennyngñ ap Pithle  
 Reddo de Tungel t̄mio p̄dco iij d̄ ob adinuicem t̄ ceſa ſuicia  
 ut p̄x Wele p̄cedens Et v<sup>a</sup> ps t̄ x<sup>a</sup> ps istius ville sunt escaet̄  
 d̄ni Unde respondet̄ inferius cum ceſis escaet̄is.

Wele  
Kennyg  
ap  
Pythle.  
[p. 92.]

non h3 domū h3 domū  
 Hoel ap Daud̄ ap Doyokel M<sup>1</sup>ed̄ ap Lt̄ ap Meilleř

non h3 domū non h3 domū  
 Caç ap Wylhym ap Caç t̄ Griffuth̄ ap Ioç ap Keñ tenent  
 meç t̄ quintam ptem Wele Caç ap Pythle reddo de Tungel  
 adinuicem t̄mio p̄dco iij d̄ ob t̄ ceſa ſuicia ut p̄x Wele p̄cedens  
 Et v<sup>a</sup> ps t̄ x<sup>a</sup> ps istius Wele sūt escaet̄ d̄ni ut sup<sup>a</sup> . Unde  
 respondet̄ cum ceſis escaet̄is inferius.

Wele  
Caç ap  
Pythle.

h3 domū habet domū  
 Daud̄ Loyt ap Lauwargñ t̄ Tuder ap Griff ap Grono  
 tenet̄ medietatem t̄ quintam ptem de Wele Edeñ ap Pythle  
 reddo de Tungel adinuicem t̄mio p̄dco .iij. d̄ ob Et ceſa  
 ſuicia ut alia lecta p̄cedent̄ t̄ tantam p̄porcōem escaet̄ h3  
 dñs in i<sup>a</sup> Wele s<sup>t</sup> in p̄x Wele p̄ced̄.

Wele  
Edeñ ap  
Pythle.

*Extracts from Extent of Denbigh, 1335.*

APP. B c. Daudid ap Griff ap Ienn<sup>a</sup>f tenet me<sup>t</sup> t̄ quintam ptem de  
 Wele Rissard ap Pythle Reddendo de Tunge l̄mio p̄dco  
 .iij. ā ob et ce<sup>l</sup>a s̄uic̄ ut sup<sup>a</sup> t̄ v<sup>a</sup> ps t̄ x<sup>a</sup> ps istius Wele est  
 ap Pythle. es<sup>c</sup> d̄ni unde respondet<sup>r</sup> inferius cū aliis escaet<sup>e</sup> t̄ c̄.

h<sub>3</sub> domū nō h<sub>3</sub> domū  
 Grono ap Ieu<sup>n</sup> Goch ap Dehewynd Daudid fra<sup>t</sup> eius et  
 f̄ h<sub>3</sub> domū

Wele Genythlyn ap Pythle. Madok<sup>e</sup> ap Meur<sup>a</sup> ap Heylin teñ me<sup>t</sup> t̄ quintam ptem de  
 Wele Genythlyn ap Pithle reddo de Tunge l̄mio Oim S<sup>c</sup>o<sup>y</sup>  
 .iij. ā ob Et ce<sup>l</sup>a s̄uic̄ ut sup<sup>a</sup> t̄ v<sup>a</sup> ps t̄ x<sup>a</sup> ps sunt es<sup>c</sup> d̄ni  
 unde respondet<sup>r</sup> inferius cū aliis escaet<sup>e</sup> t̄ c̄.

\* \* \*

[p. 100.] De pastu Prin<sup>c</sup> nichil hic neq̄ de pastu famu<sup>t</sup> Prin<sup>c</sup> neq̄  
 de aliis pas<sup>t</sup> q̄ o<sup>m</sup>nes tenentes istius ville faciunt hi<sup>9</sup> . s̄uic̄ in  
 aliis villis ut patet s̄ri<sup>9</sup> in sig<sup>l</sup>is locis t̄ villatis p se.

Et sci<sup>d</sup> q̄d p̄pars d̄ni in Prees de escaet<sup>e</sup> mortuo<sup>y</sup> cont<sup>a</sup>  
 pacem . si ve<sup>r</sup> t̄ directe p̄por<sup>c</sup>one<sup>r</sup> continebit in l̄ris bosci

<sup>M<sup>t</sup></sup>  
 t̄ vastis in uni<sup>9</sup>so iij lxj ac<sup>r</sup> xxvij p̄ti<sup>c</sup>.

Et deinde di<sup>9</sup>si p̄oda<sup>r</sup> de Lewenny . Astret Canon .  
 Wennennok<sup>e</sup> Canon . Beryn . Talabryn t̄ aliunde habet  
 p eo<sup>y</sup> excamb<sup>o</sup> loco pat<sup>9</sup>mōio<sup>y</sup> suo<sup>y</sup> in di<sup>9</sup>sis villatis ab eis  
 captis tempe Comit<sup>e</sup> Lincol<sup>n</sup>—Dccclxxix ac<sup>r</sup> t̄ xxv p̄ti<sup>c</sup> tem  
 t̄ vasti . Et de residuo r<sup>r</sup> inferi<sup>9</sup>.

\* \* \*

*Extracts from Extent of Denbigh, 1335.*

APPENDIX B d.

*Extents of the Villatæ of Dennant, Grugor, Quilbreyn, Pennaualeth, Penglogor, Hendreuennyth, Prestelegot, and Petruel, where the Progenies of Rand Vaghan ap Asser held.*

Rewaynokę Ughalet.

Extenta Commoti de Ughalet facta anno regni Regis Edwardi 2<sup>ci</sup> post conquestum viij<sup>mo</sup>. APP. B d.

Dñs nichil habebit in dñico in Cōmoto de Ughalet nisi escaetas de forisfcuris tenencium qui insurrexerunt in guerris et obierunt contra pacem aut de fr̄is fugitiuoz aut alioz tenenciū qui reliquerunt teñ sua in mañ dñi p defcū releū vel aliquoz 3uicioz put inferi<sup>9</sup> patebit in singul vill̄ seu locę ubi aliquales hi<sup>9</sup> escaetę ptinent dño. A. D.  
1335.  
[p. 152.]

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\*

Et sciend est qđ est quedam pgeies libeř tenenē in isto Cōmoto que vocat pgenies Rand Vagh ap Asser que quidem pgenies tenent in diuŕe villis istius Cōmoti et teneŕe tempore Princip̄ añ conquestum videt totam villatam de Dennantę totam villam de Grugor . totam villam de Quilbreyn . totam villam de Penplogor et totam villam de Pennaualet . medieř ville de Hendreuennyth . 2ciam ptem ville de Prestegot 2ciam decimam ptem ville de Pet<sup>al</sup> . Et omes illas villas et pcellas villatas pdictas tenuerunt in quatuor lectis videt Wele Ruathlon ap Rand Wele Idenerth ap Rand Wele Daniel ap Rand et Wele Kewret ap Rand unde primū Wele diuisum est in quatuor gauelf videlicet Gauel Guyon ap Ruathlon Gauel [p. 154.]  
[p. 155.]

*Extracts from Extent of Denbigh, 1335.*

APP. B d. Bleth ap Ruathl Gauel Kewret ap Ruathlon ⁊ gauel Madokē  
ap Ruathlon . Scdm Wele diuidit<sup>r</sup> in quatuor gauelt vidt<sub>3</sub> gauel  
ap Ioꝝ ap Idenerth gauel Madoc ap Idenerth gauel Allot ap  
Idenerth ⁊ Gauel ap Tegwarat ap Idenerth . ꝑciū Wele  
diuidit<sup>r</sup> in duas gauelt v<sub>3</sub> . gauel Eigñ ap Daniel gau<sup>t</sup> Cad ap  
Daniel Et quartum lectū quod est ultimū diuidit<sup>r</sup> in ij gauelt  
videl<sub>3</sub> gauelt Griffī ap Kewret ⁊ gauel Kenewreke ap  
Kewret . Et sequit<sup>r</sup> de pporc tenuī ⁊ ſuic cuiusit Wele ⁊  
cuiusit eius gauelt in ſingul villatē ſeriatim p se ⁊ de pporc  
eſc dni in ſinglis lccē ⁊ gauelt ſcdm ut ſtatim patebit in  
poſteꝝ.

Villata de Dennantē.

Ken ap Bleth Vagh<sup>n</sup> Ioꝝ ap Lewelyn ap Bleth Ken .  
ap Lewelyn ap Bleth Ken . ap Bleth Loyd ⁊ Howel ap Bleth  
Loid tenent in<sup>l</sup> se duas gauelt de primo lecto integro v<sub>3</sub>  
gauelt Guyon ap Rauthlon ⁊ gauelt Bleth ap Rauthlon ⁊  
reddunt in<sup>l</sup> se de Tunge adinuicem ꝑmō Oīm Sčoꝝ .ij s . viij d  
q<sup>a</sup> . v<sub>3</sub> . xij d in Dennant .v. d ob q<sup>a</sup> in Grugor .v. d in  
Quilbreyn . j d ob q<sup>a</sup> in Penplogor .j. d ob q<sup>a</sup> in Pennaualet .  
ij d in Hendreunnyth . ij d ob in Prestlegot ⁊ ob q<sup>a</sup>  
in Petrual . Reddunt eciam adinuicē p pastu Prinč p annū  
p omib<sub>3</sub> villis pdcis vj s . ad Nataf Dni . ij s ꝑmō Medie  
xl<sup>me</sup> .xvj. d . ꝑmō Naī ſcī Iohis Baḡte . xvj d et ꝑmō Exalī  
ſcē Cruce . xvj d . Et fač alia ſuicia in cōi cum aliis libis de  
[p. 156.] Commoto que patebunt inferius in fine Cōmoti.

Bleth ap Yenan ap Madok tenet ꝑciam gauelt eiusdem  
lecti integē . Reddo de Tunge ꝑmō Oīm Sčoꝝ xvj. d . Videlt  
vj. d in Dennant .ij d ob q<sup>a</sup> in Grugor .ij d ob in Quilbreyn .  
ob q<sup>a</sup> in Penplogor . ob q<sup>a</sup> dī in Pennaualet .j d ob in Hendreun-  
ennyth .j d q<sup>a</sup> in Prestlegot ⁊ q<sup>a</sup> dī in Petrual . Reddit ī p  
pastu Prinč p annū ij. s .iij d ad quatuor ꝑmōs pdicē Unde  
ad Nataf Dni ix d . ⁊ quotit alio ꝑmō vj d . Et fač alia ſuic  
cum aliis libeī in cōi ut infra.

*Extracts from Extent of Denbigh, 1335.*

Ioz ap Dd ap Mađ Keñ ap Bleth ap Grono . Ken . ap Ioz ap Tudeř Eden . ap Lauwař ap Tudeř 7 Bleth frał eius tenent totam quartam gauell eiusdem lecti 39 inde xvj. ptem que est escał dñi 7 . ř . de Tungeł adinnicem 7mıo Oım Sčoř . xv. đ . Uñ v. đ ob q<sup>a</sup> in Dennant . j. đ ob q<sup>a</sup> in Grugor ij đ ob in Quilbreyn . ob q<sup>a</sup> in Penplogor . ob q<sup>a</sup> dı in Pennaualet . j. đ . ob in Hendreennyth . j. đ ob in Prestlegot 7 q<sup>a</sup> dı in Petrual . Et p pastu Princip p a<sup>m</sup> vij. 8 . vj. đ . ad quatuor 7mıos 7dčos Videlt ad Natał Dni ij. 8 . vj. đ . 7 quoft alio 7mıo . xx. đ . 7 ceła 7uič cum aliis in cöi ut infra.

APP. Bd.

A.D.  
1335.

Eign Loid ap Ioz Grugor ap Bleth Routh fr eius 7 Ioz frał eius tenent primam gauell sčdi lecti que quidem gau vocat<sup>r</sup> gauell Ioz ap Idenerth integř . reddendo de Tungeł 7mıo Oım Sčoř xvj. đ . Unde . vj. đ . in Dennant ij đ ob q<sup>a</sup> in Grugor ij. đ ob in Quilbreyn . ob q<sup>a</sup> in Penplogor . ob q<sup>a</sup> dı in Pennaualet . j. đ ob in Hendreennyth . j đ q<sup>a</sup> in Prestlegot 7 q<sup>a</sup> dı in Petrual . 7 p pastu Prinč . vij 8 . j. đ . ad quatuor 7mıos 7dčos . Unde ad Festum Natał Dni ij. 8 . iij đ . 7 quoft alio 7mıo . xix đ 7 ceła 7uič cū ał in cöi ut inf<sup>a</sup>.

Et 7dči Eign Loid 7 Bleth 7 Ioz fřes ei<sup>9</sup> tenent ij př sčde gauell eiusdem lecti que vocat<sup>r</sup> Gauł Madokę ap Idenerth

[p. 157.]

reddo de Tungeł 7mıo Oım Sčoř . x. đ . ob . Unde . iij. đ q<sup>a</sup> in Dennant . ij đ in Grugor . ij đ in Quilbreyn ob in Penglogor . q<sup>a</sup> in Pennaualet . j đ q<sup>a</sup> in Hendreennyth . j đ q<sup>a</sup> in Prestlegot 7 q<sup>a</sup> in Petrual . Et p pastu Princip p annū . xv. đ ob ad quatuor 7mıos 7dčos Unde ad Nał Dni . v. đ . 7 quoft alio 7mıo . iij. đ ob . Et ceła 7uič in cöi ut infra.

Bleth ap Ken ap Madokę tenet mediet 7cie ptis eiusdem gauell reddo de Tungeł 7mıo Oım Sčoř . j. đ . ob q<sup>a</sup> . Unde ob in Dennant . q<sup>a</sup> in Grugor . q<sup>a</sup> in Quilbreyn . dı q<sup>a</sup> in Penplogor . dı q<sup>a</sup> in Pennaualet . q<sup>a</sup> in Hendreennyth q<sup>a</sup> in Prestlegot 7 nichil in Petrual . Et p pastu Prinč p annū . ij. đ ob ad quatuor 7mıos 7dictos videlt ad Nał Dni . j. đ . 7 quoft alio 7mıo ob 7 ceła 7uicia ut infra . Et ałla mediet



*Extracts from Extent of Denbigh, 1335.*

APP. B d. eiusdem l'cie ptis gauell est escaeī dñi ⁊ tenet<sup>r</sup> in acī cum  
ceīis escaetē inferius.

A.D.  
1335.

Item p̄dcūs Bleth ap Keñ ap Mađ ⁊ Eigñ ap Yeuan ap  
Ioꝝ . Eignon ap Mađ ap Ieu<sup>n</sup> ⁊ David ap Heilyn ap Ioꝝ tenent  
quartam ptem l'cie gauell que vocat<sup>r</sup> gauell Allet ap Idenerth .  
reddo de Tunge .iiij. đ l'mio Oīm Scoꝝ Uñ .j. đ q<sup>a</sup> in Den-  
nant . ob q<sup>a</sup> in Grugor . ob q<sup>a</sup> in Quilbreyn . dī q<sup>a</sup> in  
Penplogor . dī q<sup>a</sup> in Pennaualet . q<sup>a</sup> in Hendreuenyth . ob  
in Prestlegot ⁊ q<sup>a</sup> in Petrual . Et p pastu Prinč p a<sup>m</sup> ij s ob  
ad quatuor l'mios p̄dcōs . Unde ad Nataī Dñi .viij. đ ⁊ quolt  
alio l'mio .v. đ ob ⁊ ceīa ſuic cum aliis in cōi ut inf<sup>a</sup> . Et .iiij.  
ptē eiusdem gauell sunt eśc dñi uñ r<sup>r</sup> in l' acī inferi<sup>o</sup>.

[p. 158.] Bleyth ap Eigñ Voil ap Ioꝝ tenet .ij. p̄tē quarte gauell  
eiusdem lecti que vocat<sup>r</sup> gael Tegwaret ap Idenerth red-  
dendo de Tunge .x. đ ob q<sup>a</sup> . Unde .iiij. đ q<sup>a</sup> in Dennant  
.j. đ ob q<sup>a</sup> in Grugor .ij. đ in Quilbreyn . ob in Penplogor .  
q<sup>a</sup> in Pennaualet .j. đ q<sup>a</sup> in Hendreuenyth .j. đ ob in  
Prestlegot ⁊ q<sup>a</sup> in Petrual . Et p pastū Prinč p annū .v. s  
.ix. đ . ad quatuor l'mios p̄dcōs . Videt<sup>r</sup> ad Nataī Dñi  
.xxij. đ . ob ⁊ quolt alio l'mio .xv. đ ob . Et ceīa ſuicia in  
cōi ut infra . Et l'cia ps istius gauell est escaeī dñi ⁊ r<sup>r</sup> inde  
in l' l' inferius.

Ioꝝ ap Ieuā ap Keneūth . Tuder fr eius . Yeuan ap  
Edeñ ap Mađ . Ken . fraī eius . Griffith ap Tuder ap Mađ .  
Edeñ Grono ⁊ Yenaf fřes eius Ioꝝ ap Eigñ ap Ioꝝ Eignoñ  
Gogh ap Dd ap Eigñ . Ith ⁊ Ken . fres eius tenent septem  
ptes ⁊ . lxxij<sup>tas</sup> ptem prime gauelle l'cii lecti . que quidem  
gauella vocat<sup>r</sup> gael Eignoñ ap Danyel . reddo de Tunge  
l'mio Oīm Scoꝝ .ij. s .iiij. đ ob Uñ .xj. đ ob in Dennant  
.v. đ q<sup>a</sup> in Grugor .v. đ q<sup>a</sup> in Quilbreyn .j. đ q<sup>a</sup> in Penplogor  
.j. đ q<sup>a</sup> in Pennaualet .ij. đ q<sup>a</sup> in Hendreuenyth .j. đ in  
Prestlegot ⁊ ob q<sup>a</sup> in Petrual . Et p pastu Prinč p annū  
.vij. s .v. đ ad iij<sup>or</sup> l'mios p̄dictos videt<sup>r</sup> ad Nataī Dñi .ij. s  
.v. đ . ⁊ quolt alio l'mio xx. đ . Et ceīa ſuic cum aliis in cōi



*Extracts from Extent of Denbigh, 1335.*

ut infra . Et .vii<sup>a</sup> ps . eiusdem gauelt est es̄c̄ d̄ni p̄l̄ inde viij<sup>am</sup> ptem . ⁊ respondet̄ inde inferius inl̄ fir̄m ac̄ ⁊ c̄.

APP. Bd.

A.D.  
1335.

Item Dd ap Ioꝝ ap Cadugan . Bleth ap Ioꝝ Vagh<sup>n</sup> ap Ioꝝ Grono ap Keneūth ap Ioꝝ Mað fraḷ eius Bleth ap Mað ap Ioꝝ . Keñ fraḷ eius Dauid ap Mað Duy ap Ioꝝ ⁊ Mað Loyd fraḷ eius tenent inl̄ [se] quartam ptem . ⁊ viij<sup>am</sup> ptem sc̄de gabelle eiusdem lecti que vocat̄ gael Cað ap Danyel . reddo de Tungel̄ t̄m̄io Oīm S̄coꝝ .xij. d̄ . Unde .iiij. d̄ in Dennant .ij. d̄ q<sup>a</sup> in Grugor .ij. d̄ q<sup>a</sup> in Quilbreyn . q<sup>a</sup> d̄i in Penglogor . q<sup>a</sup> d̄i in Pennaualet .j. d̄ in Hendreennyth .j. d̄ in Prestlegot . ⁊ ob̄ in Petrual . Et p̄ pas̄ Prinç p̄ annū .iiij. s̄ .ij. d̄ q<sup>a</sup> ad [p. 159.] .iiij. t̄m̄ios p̄d̄cos videt̄ ad Nataf̄ D̄ni .xij. d̄ . ob̄ q<sup>a</sup> . et quot̄ alio t̄m̄io .viiij. d̄ ob̄ ⁊ cetā suicia in cōi cum aliis infra . Et medī̄ eiusdem gauelt est es̄c̄ d̄ni ⁊ respondet̄ inde inferius inl̄ fir̄m ac̄ . Et .viiij<sup>a</sup> ps eiusdem gauelt est in mañ d̄ni a tempe Comit̄e Lincoln̄ que fuit Keñ ap M<sup>o</sup>dith ap Ioꝝ qui utlagat̄ fuit p̄ feloñ ⁊ c̄ . Et allocat̄ illa ps filiis Yeuan ap Lauwargh libo de Lewenny in excamb̄ p̄ hereditat̄ sua ibm̄.

Item de quarto lecto quod diuidit̄ in duas gauelt . prima gauelt que vocat̄ Gauelt Griffri ap Keuret est penit<sup>o</sup> in mañ d̄ni ⁊ puḷ Es̄c̄ ⁊ respondet̄ inde inferius inl̄ firmas acraz̄ . ⁊ c̄.

Item Keñ ap Lauwaḷ ap Keñ . Caduñ ⁊ Yeuan fr̄es eius tenent quinq; ptes sc̄de gabelle eiusdem lecti que vocat̄ gael Keñ ap Keuret . reddo de Tungel̄ t̄m̄io Oīm S̄coꝝ .ij. s̄ .iiij. d̄ . ob̄ q<sup>a</sup> . Unde .x. d̄ ob̄ in Dennant .v. d̄ q<sup>a</sup> in Grugor .v. d̄ q<sup>a</sup> in Quilbreyn . ob̄ d̄i q<sup>a</sup> in Penglogor . ob̄ q<sup>a</sup> in Pennaualet .j. d̄ ob̄ q<sup>a</sup> in Hendreennyth .ij. d̄ in Prestlegot ⁊ ob̄ d̄i q<sup>a</sup> in Petrual Et p̄ pastu Prinç p̄ annū .vij. s̄ .x. d̄ . ad iiij<sup>or</sup> t̄m̄ios p̄d̄cos videt̄ ad Nataf̄ D̄ni .ij. s̄ .vij. d̄ . ⁊ quot̄ alio t̄m̄io .xxj. d̄ . ⁊ cetā suicia in cōi cum aliis ut infra . Et .viij<sup>ta</sup> ps eiusdem gabelle est es̄c̄ d̄ni uñ r<sup>r</sup> inferius inl̄ firmas ac̄.

ss Sm<sup>a</sup> Tungel̄ p̄geniej Rand in diuise villaḷ Commoti

*Extracts from Extent of Denbigh, 1335.*

APP. Bd. de Ughalet p annum ſmino Oīm Sčoꝝ .xiiij. s .v. d ob q<sup>r</sup>.  
 A.D. De quibus ext<sup>a</sup>hendi sunt ab ista sm<sup>a</sup> hic ꝛ ponend<sup>i</sup> in aliis  
 1335. villatis put pbat<sup>r</sup> supius in pcelt singulaꝝ gauellaꝝ—ix s .j. d  
 ob q<sup>a</sup>.

ss Et sic restat Sm<sup>a</sup> tocius Tungel villate de Dennant p  
 annum—v. s .iiij. d.

ss Sm <sup>a</sup> past <sup>o</sup> Prinč in ſmis	}	Natai Dni . xvj s . viij d q <sup>a</sup>	} Sic p a <sup>m</sup> l. l .vj d ob q <sup>r</sup> .
		Međ xl <sup>mo</sup> . xj s . iij d ob	
		Nač sči Iohis . xj s . iij d ob (Eġ sče Crucel . xj s . iij d ob.)	

[p. 161.]

Villata de Grugor.

Tota villata de Grugor que conč de ſris ꝛ vastis .CCClviij.  
 acř dī ꝛ dī rođ consistit in tenur<sup>a</sup> pgenieij Rand Bagh ap  
 Asser in iiij<sup>or</sup> lectel ut pꝛ supius in Dennant et eoꝝ ſuic  
 plenius patent in ptičlis supius in Dennant . Unde pgenis  
 Rauthlon ap Rand quoꝝ noia inscribunt<sup>r</sup> sři<sup>o</sup> in Dennant tei  
 hic inſ se ut patꝛ supius : totū Wele Rauthlon ap Rand quod  
 consistit in iiij<sup>or</sup> gauelt . reddendo de Tungel put patꝛ itm in  
 ptičlis .x. d . ꝛ nichil aliud hic q. oīa alia eoꝝ ſuic inserunt<sup>r</sup>  
 in Dennant Et dñs nullam het escaet in isto Wele.

Wele  
Rauth-  
lon ap  
Rand.

Item Wele Idenerth ap Rand quod consistit ptič in iiij<sup>r</sup>  
 gauelt : pgeies pđicti Idenerth quoꝝ noia plenius patent in  
 Dennant tenet unam gauelt integř ꝛ quinq. ptes sčde gauelt  
 ꝛ quartam ptem ſcie gauelt ꝛ eciam duas ptes quarte gauelle.  
 Reddendo de Tungel inſ se hic put pleni<sup>o</sup> patet in ptičlis  
 sepatel in Dennant vij<sup>d</sup>. ob ꝛ ceſa ſuic in Dennant Et se  
 q<sup>a</sup>i quarta ps ꝛ .xvj<sup>a</sup>. ps istius Wele vel q<sup>a</sup>i una gauella ꝛ  
 quarta ps istius gauelle est escaet dñi Unde responde<sup>r</sup>  
 inferius ꝛ c.

Wele  
Iderneth  
ap Rand.

Item de Wele Danyel ap Rand quod consistit in ij  
 gauelt : pgenies pđicti Danyel quoꝝ noia patent in Dennant  
 tenent septem ptes prime gauelt ꝛ mediet sčde gauelt Red-

Wele  
Daniel  
ap Rand.

*Extracts from Extent of Denbigh, 1335.*

dendo de Tunge put patz in ptičlis in Dennant .vij đ ob. Et ceta ſuič in Dennant . Et sic quarta ps 7 .xvj<sup>a</sup> ps istius Wele aut mediet 7 viij<sup>a</sup> ps uni<sup>o</sup> gauell est eſč đni Unde respondet<sup>r</sup> inferius 7 č.

APP. B d.

A.D.  
1335.

Item de Wele Keuret ap Rand quod consistit in .ij. gauell pgeies dicti Keuret quoꝝ noia patent in Dennant tenent quinque ptes istius gauelle . reddendo de Tunge put patz in ptičl in Dennant .v. đ q<sup>a</sup> 7 ceta ſuič in Dennant Et sic med 7 vj<sup>ta</sup> ps alius medietate istius Wele aut eciam .j. gault. integr 7 vj<sup>ta</sup>. ps alius gauell sunt eſč đni Uñ respondet<sup>r</sup> infer<sup>o</sup>. [p. 162.]

Sm<sup>a</sup> Tunge de Grugor .ij s .vj đ q<sup>a</sup>.

Et erit pporčo escaete đni de 7ris bosce 7 vastce forisfčis in Grugor ſcdm veram pporčoem .Cvij. acf j. rod 7 .xij. ptič De quibz allocant<sup>r</sup> [&c]

*Villata de Quilbreyn.*

[p. 163.]

Et sciend qđ tota villata de Quilbreyn consistit in tenura pgeniej Rand Vagh supius in quatuor lectis Et quodtt lectu diuidit<sup>r</sup> in tot gauellis 7 totidem pporčibz 7 p easdem pporčoem accidit escaeta đni sicut in Dennant vel Grugor supius . Et conf đca villata in 7ris bosce 7 vastce . M<sup>i</sup> Clxviij. acf 7 .iij. rod unde sequit<sup>r</sup> primo de ſuič viuoz 7 eoꝝ tenuf 7 postea de 7r mortuoz cont<sup>a</sup> pacem . que sunt escaeta đni 7 č.

Pgenies Rauthlon ap Rand quoꝝ noia patent in Dennant tenent totu Wele Rauthlon ap Rand in iij<sup>or</sup> gauell . reddendo de Tunge .x. đ 7 ceta ſuič in Dennant Et nulla est escaeta in isto Wele.

Item pgenies Idenerth quoꝝ noia patent in Dennant tenent q<sup>a</sup>i medietatem 7 .iij. ptes quarte ptis de Wele pdči Idenerth quod ptit<sup>r</sup> in .iij<sup>or</sup>. gauellis . reddendo de Tunge inl se vij đ ob 7 ceta ſuič in Dennant . Et sic quarta ps istius Wele 7 quarta ps alius quarte ptis eiusdem sūt eſč đni . Uñ r<sup>r</sup> inferius.

*Extracts from Extent of Denbigh, 1335.*

APP. B.d.

A.D.  
1335.

Item pgenies Danyel ap Rand quoꝝ noia patent in Dennant tenent mediet̃ ⁊ iij ptes quarte ptis istius Wele . reddo de Tungel hic vij đ ob ⁊ ceta ſuič in Dennant . Et iiij<sup>ta</sup> ps ⁊ .xvj<sup>a</sup>. ps istius Wele est esč đni Unde respondet<sup>r</sup> inferius.

Item pgenies Keuret ap Rand quoꝝ noia patent in Dennant tenent vj . ptes medietatis istius Wele reddendo de Tungel hic .v. đ q<sup>a</sup> ⁊ ceta ſuič in Dennant Et sic mediet̃ ⁊ vj<sup>ta</sup> ps alius medietatis istius Wele est escaeđ đni . Unde respondet<sup>r</sup> inferius.

Sm<sup>a</sup> Tungel de Quilbreyn t̃mio Oim Sčoz̃ .ij s vj đ q<sup>a</sup>.

[p. 164.] Et est ppars đni in villa de Quilbreyn .CCcliij. acđ ix ptič đi que appruant<sup>r</sup> inferius.

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Villata de Pennaualeth.

[p. 165.]

Villata de Pennaualet que conť in t̃r bosč ⁊ vastel .vij l̃j acđ đi consistit in omib; porcōib; in tenura pgeniej Rand ap Asser Et in tot lectel ⁊ tot gauelf sicut p̃x villať pcedens de Quilbreyn Et omes P<sup>r</sup>odať qui tenent in Dennant ⁊ Grugor ⁊ Quilbreyn tenent hic in quatuor lectis ut ibi Et redd de Tungel in se p annū t̃mio Oim Sčoz̃ .vij đ ob . Unde Priodať de Wele Rauthlon ap Rand .iij đ ob . P<sup>r</sup>odať de Wele Idenerth ap Rand .j đ ob ⁊ đi q<sup>a</sup> . Priodať de Wele Daniel ap Rand .j đ ob ⁊ đi q<sup>a</sup> ⁊ Priodať de Wele Keuret ap Rand . ob q<sup>a</sup> . Et ceta ſuič in Dennant Et sunt escaeđ đni hic q<sup>a</sup>i unū Wele ⁊ viij<sup>a</sup>. ps ⁊ xij<sup>a</sup> ps istius Wele que continent quartam ptem ⁊ xxxij<sup>dam</sup> ptem ⁊ xlviij<sup>am</sup> ptem istius ville.

ss Sm<sup>a</sup> Tungel de Pennaualet t̃mio Oim Sčoz̃ . vij đ ob .

Et sic est porčo escaeđ đni in villa de Pennaualet scđm ptičipacōem directam .CCxxvij. acđ .ij. ptič đi.

D quib; allocant<sup>r</sup> diuse Priodať de Arquedloke Handregħhaith in excamb p eoꝝ<sup>1</sup> ibm .Cxlviij acđ đi Et xv acđ t̃re aretant<sup>r</sup> ut patebit inferius.

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<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

Villata de Penglogor.

Tota villata de Penglogor consistit in tenura p̄d̄ce p̄geñ Rand ap Asser in tot lect̄e sicut p̄x<sup>a</sup> villata p̄cedens Et iidem qui tenent villaſ de Dennant . Grugor . Quilbreyn . et Pennaulet tenent inſe totam istam villatam p̄ſ porcõem escaef̄ ðni ut pat̄; inferius ⁊ reddunt per annũ de Tungel̄ ſmo Oĩm S̄coſ vij ð ob . Unde Preodaſ de Wele Ruathlon ap Rand .iij ð q<sup>a</sup> . Priodaſ de Wele Idenerth ap Rand .ij . ð . Priodaſ de Wele Daniel ap Rand .ij ð ob dī q<sup>a</sup> ⁊ Priodaſ de Wele Keuret ap Rand ob ⁊ dī q<sup>a</sup> Et facient ceſa ſuiç in Dennant . Et quarta ps ⁊ .xxxij<sup>da</sup>. ps ⁊ xlviij<sup>a</sup> ps istius ville est escaef̄ ðni uñ r<sup>r</sup> inferius.

APP. B d.

A. D.  
1335.

[p. 166.]

ſs Sm<sup>a</sup> Tungel̄ villate de Penglogor p̄ añ ſio Oĩm S̄coſ —vij<sup>d</sup> ob.

Et conſ tota villata de Penglogor .Cxxviiij. acoſ Et inde ppars escaef̄ ðni conſ de ſre ⁊ vastel̄ . ⁊ c̄ .xxxviiij. acoſ dī ⁊ xxvj p̄tiç dimid̄.

Villata de Hendreennyth.

[p. 167.]

Villata de Hendreennyth conſ in ſris vastel̄ .CCix acoſ .iij. roð cuius medief̄ consistit in tenura p̄geñ Rand Vaghan supius in .iiij<sup>or</sup>. lectel̄ ⁊ alia medief̄ est de tenura p̄geniej Rees Gogh in .jo. lecto . Unde primo sequit<sup>r</sup> de p̄parte prima ⁊ .ij<sup>do</sup>. de ij<sup>da</sup>.

D̄ medief̄ villate de Hendreennyth que consistit in p̄genie Rand Eadem p̄genies tenet medietatem illam p̄ſ inde escaef̄ ut patebit inpostez̄ in tot lectel̄ ⁊ tot gauell̄ put tenent in Dennant vel aliis villatis p̄dictel̄ Et reddunt de Tungel̄ inſe put patet p̄ p̄tiçlas specificatas sr̄ in Dennant .xv ð ob . Et fac̄ ceſa ſuiç in Dennant ⁊ c̄ . Et reddidit ista medietas de Tungel̄ p̄ annũ dum fuit inteḡ in mañ p̄dic̄ p̄geñ .xx. ð.

ſs Sm<sup>a</sup> Tungel̄ p̄geñ Rand Vagh hic—xv ð ob.

Extracts from Extent of Denbigh, 1335.

Villata de Prestlegote.

APP. Bd. Villata de Prestlegote que uniuersali<sup>r</sup> contz .DCxxx. ac<sup>r</sup>  
 tre bosc<sup>r</sup> ⁊ vast<sup>r</sup> fuit ptis in .iiij. ptes. Un p<sup>r</sup>ma t<sup>r</sup>cia p<sup>r</sup>  
 A.D. 1335.  
 [p. 169.] consistit in tenura pgeniei Rand Vagh ⁊ reddid<sup>r</sup> illa t<sup>r</sup>cia  
 p<sup>r</sup> d<sup>r</sup> fuit integ<sup>r</sup> in tenura illius p<sup>r</sup>geiei .xx. d. p annu. Et  
 alia t<sup>r</sup>cia p<sup>r</sup> consistit in tenura p<sup>r</sup>geiei Idenerth que s<sup>r</sup>ir d<sup>r</sup>  
 fuit integ<sup>r</sup> f<sup>r</sup> de Tunge .xx. d. Et ultia t<sup>r</sup>cia p<sup>r</sup> fuit in tenura  
 p<sup>r</sup>geiei Kenenerch ap Maer ⁊ c. que s<sup>r</sup>ir f<sup>r</sup> de Tunge d<sup>r</sup> fuit  
 integ<sup>r</sup> .xx. d. p annu. Et om<sup>r</sup>s p<sup>r</sup>dc<sup>r</sup>e p<sup>r</sup>gei s<sup>r</sup>ut libe. Un seq<sup>r</sup>  
 distinc<sup>r</sup>o p<sup>r</sup>mo de p<sup>r</sup>ma p<sup>r</sup>geie. sc<sup>r</sup>do de sc<sup>r</sup>da. t<sup>r</sup>to de t<sup>r</sup>ia.

P<sup>r</sup>gei Rand Vagh quoz noia patent in Dennante t<sup>r</sup>z hic in  
 .iiij. lect<sup>r</sup> p<sup>r</sup>ma p<sup>r</sup>partem istius ville. Vidit t<sup>r</sup>ciam ptem excep<sup>r</sup>  
 inde .iiij<sup>r</sup>. pte ⁊ .xxxij<sup>r</sup>. pte ⁊ xlviij<sup>r</sup>. pte que s<sup>r</sup>ut escaef di  
 rone mortuoz cont<sup>r</sup> pacem. Et reddut p<sup>r</sup>dc<sup>r</sup>i Prioda<sup>r</sup> n<sup>r</sup>e de  
 Tunge in<sup>r</sup> se p annu t<sup>r</sup>io Oim sc<sup>r</sup>oz put p<sup>r</sup> p cell<sup>r</sup> distinc<sup>r</sup>o  
 Dennante .xiiij. d q<sup>r</sup>. Et n<sup>r</sup> aliud hic q<sup>r</sup> in Dennant supia.

[p. 171.] ss Sm<sup>r</sup> Tunge de Prestlegote .iiij s .ij d.

ss Sm <sup>r</sup> pastus Princip <sup>r</sup> in t <sup>r</sup> mis	in	Nata <sup>r</sup> Dni	.xxiiij. d ⁊ s	} Sm <sup>r</sup> p a <sup>r</sup> viij. .ix. d.
		Med xl <sup>r</sup>	.xxiiij. d ⁊ s	
		Nat <sup>r</sup> sc <sup>r</sup> i Ioh	.xxiiij. d . s	
		Exaltac <sup>r</sup> o sc <sup>r</sup> e cruce	.xxiiij. d ⁊ s.	

Et sci<sup>r</sup>d q<sup>r</sup>d de p<sup>r</sup>ma t<sup>r</sup>cia pte villate de Prestlegote que est  
 de tenura p<sup>r</sup>geiei Rand Vagh ptinent dno de escaef ⁊ t<sup>r</sup>.  
 sc<sup>r</sup>dam<sup>r</sup> veram p<sup>r</sup>ticipac<sup>r</sup>om de t<sup>r</sup>ris bosc<sup>r</sup> ⁊ vast<sup>r</sup> lxiiij ac<sup>r</sup> di;  
 rod di ⁊ .x. pti<sup>r</sup>c.

Distinc<sup>r</sup>o  
 escaete. t<sup>r</sup>im de .ij<sup>r</sup>. pparte eiusdm ville que est de tenura t<sup>r</sup>  
 lectoz Madoke ap Iden<sup>r</sup>th. Heilyn ap Iden<sup>r</sup>th ⁊ Eign<sup>r</sup> q<sup>r</sup>  
 Iden<sup>r</sup>th ptinent dno de escaef .Cj. ac<sup>r</sup> di ⁊ .iiij. pti<sup>r</sup>c tre bosc<sup>r</sup>  
 ⁊ vast<sup>r</sup>.

t<sup>r</sup>im de ultia pparte eiusdm ville que est de tenura  
 Kenen<sup>r</sup>th ap Maer ⁊ Res ap Huny<sup>r</sup>th ptinet dno eodm t<sup>r</sup>  
 .Lxxij. ac<sup>r</sup> j. rod di ⁊ .x. pti<sup>r</sup>c. Et sic est sm<sup>r</sup> toc<sup>r</sup>ius esca<sup>r</sup>

<sup>r</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

<sup>c</sup>.ij. xxvij. ac̄ .j. rod dī t̄ .iiij. ptič que app<sup>a</sup>nt<sup>r</sup> ut statī pateb<sup>t</sup>  
iposterū.

APP. Bd.

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1335.

Villata de Petrual.

[p. 180.]

Villata de Petrual que contz .M<sup>i</sup>.C.lxx ac̄ . consistit in  
.xiiij. lectis liḃoꝝ de quibz statim patebit in posterū . Vidit de  
quoit lecto p se.

Priodař de p̄gēie Rand Vagh quoz noīa patent in Dennant  
tenent hic tantam ptem in .iiij. lec̄ q<sup>a</sup>ntam tenent s̄rius in  
Dennant . In tenent hic q<sup>a</sup>i p uno lecto quod vocat<sup>a</sup> Wele  
Wiryon Rand . Ūciam deciam ptem istius ville . Reddō de  
Tungē hic put p3 in ptičlis specificatē in Dennant .iiij. d̄ . ob  
Ūmīo oīm S̄coꝝ . t̄ n<sup>i</sup> aliud hic quia oīa alia eoꝝ ŷuic̄ oñlant<sup>r</sup>  
s̄rius in Dennant . Et q<sup>a</sup>uis reddant hic plenū Tungē : n<sup>o</sup>  
quarta ps t̄ .xxxij<sup>a</sup> . ps t̄ .xlviij<sup>a</sup> . ps istius lecti hic est escaet̄  
d̄ni . sič de eoꝝ tenura in aliis villis . Et iñ řndet<sup>r</sup> inferius cū  
ceteris escaetē t̄ c̄.

Wele  
Wyrion  
Rand.

*Extracts from Extent of Denbigh, 1335.*

APPENDIX B e.

*Extent of the Villata of Wickwere with the Hamlets of Boydroghyn and Kilmayl, in which the Wele of Lauwarghe ap Kendalyk held.*

Roos Ysdulas.

APP. B e. Extenta Cōmoſ de Roos Ysdulas f̄ca a°. Regē Eſ ij<sup>ca</sup>. p̄<sup>o</sup>  
cōſ .vij<sup>o</sup>.

A.D.  
1335.  
[p. 201.] Sciend̄ qđ dñs nichil hebit de veſi dōico nūc in dñico suo  
n<sup>i</sup> Maneriū de Dynnorbyn Vaur quod extendit<sup>r</sup> inferius in  
serie Cōmoſ cū villaſ de Dynnorbyn Vaur ut inferi<sup>o</sup> patebit in  
suo cursu ⁊ c̄.

Villata de Wyckewere cū suis Hamellis de  
Boydroghyn ⁊ Kilmayl.

Villata de Wyckewere cū Hamell de Boydroghyn ⁊ Kilmayl consistebat tempib; P<sup>i</sup>ncipū ante conquestū in octo lectis . Unde .vj. lect<sup>r</sup> fuerūt in oib; locis p̄d̄cis vidit in Wyckewere Boydroghyn ⁊ Kilmayl . Et de hiis .vj. lect<sup>r</sup> unū lectū fuit penit<sup>o</sup> in tenura liboꝝ quod vocat<sup>r</sup> Wele Lauwargh ap Kendelyk . Secundū lectu consistit vidit due ptes in tenura liboꝝ ⁊ t̄cia ps in tenura Natioꝝ quod lectū vocat<sup>r</sup> Wele Morythe.

T<sup>o</sup>ciū lectū consistit vid; due ptes in tenura liboꝝ ⁊ t̄cia ps in tenura Natioꝝ quod quidē lectū vocat<sup>r</sup> Wele Peidytt Mogh.

Cetera tria lecta de p̄d̄cis .vj. lectis fuerunt integre in tenura Natioꝝ . Unde p<sup>i</sup>mū lectū vocat<sup>r</sup> Wele Breynt . Secundū lectū vocat<sup>r</sup> Wele Meynon et t̄ciū vocat<sup>r</sup> Wele Bothloyn ⁊ duo ultia lecta de p̄d̄cis .vij. lectis fuerunt tantūmodo



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in villa de Boydroghyn ⁊ consistūt pait<sup>9</sup> in tenura Natioꝝ . APP. B.e.  
 Unde p<sup>1</sup>mū lectū vo<sup>r</sup> Wele Anergh Cuyrdyon, et scdm  
A.D.  
1335.  
 lectū vocat<sup>r</sup> Wele Thlowthon . Unde sequit<sup>r</sup> de quott lecto  
 siatim scdm qd p<sup>1</sup>mittit<sup>r</sup> ⁊ de nōibꝫ inde tenent cū eoꝝ sui<sup>9</sup> ⁊  
 deinde de pporcōibꝫ dñi que sibi attingunt ptim rone tenenciū  
 morienciū cont<sup>a</sup> pacem, ptim p defcū suicioꝝ ptī p defcū heredū  
 in t̄cio g<sup>a</sup>du v̄l infra t̄ciū g<sup>a</sup>dū ⁊ c̄.

De p<sup>1</sup>mo lecto quod consistit tōlit<sup>9</sup> in tenura liboꝝ ⁊ quod  
 est in omibꝫ vill<sup>9</sup> ⁊ hamelt fiunt tria lecta seu tres ganelle  
 vidit Wele Risshard ap Lauwargh . Wele Moridyke ap Law<sup>n</sup>  
 et Wele Kandalo ap Lauwargh, et sequit<sup>r</sup> p<sup>1</sup>mo ⁊ de primo,  
 scdo ⁊ de scdo, t̄cio ⁊ de t̄cio ⁊ c̄.

De Wele Risshard ap Lauwargh fiunt tres gauelt, vidit  
 gauelt Madokē ap Risshard gauelt Kendalo ap Risshard ⁊  
Gauelt Keñ ap Risshard.

Gronou ap Madokē Vagh<sup>n</sup> . Eynon Routh fr̄ eius Heilyn [p. 202.]  
 ap Eynon ap Risshard . Heilyn ap Groñ ap Eynon Bleth<sup>9</sup> ⁊  
 Ithel fres eius ⁊ Heilyn ap Eynon Gogh tenent gauelt Madokē  
 ap Risshard integ<sup>r</sup> reddo de Tunge in<sup>9</sup> se p a<sup>m</sup>. t̄io oīm S̄coꝝ  
Gauelt  
Madok  
ap Riss-  
hard.  
 .viii. d̄ . Et p pas<sup>t</sup> P<sup>1</sup>ncipis ad Na<sup>t</sup> Dñi .xij. d̄ . Med̄ .xl<sup>o</sup>. vj. d̄  
 Et ad fm Na<sup>t</sup> S̄ci Iohis Bap<sup>t</sup> .vij. d̄ . ob̄ . Et ad fm Exaltacōis  
 sc̄e Crucis .vj. d̄ . Et facient ceta suicia cū aliis libis istius  
 Cōmo<sup>t</sup> in cōi de quibꝫ patebit in fiñ isti<sup>9</sup> Cōmo<sup>t</sup> in<sup>9</sup> cōes con-  
 suet<sup>9</sup> ⁊ c̄.

Madokē ap Heilyn ap Howel . Ithel ap Ioꝝ ap Kendalo  
 Griff ⁊ Tuder fr̄es eius . David ap Kendalo ap Ioꝝ . David  
 Vagh<sup>n</sup> ap David ap Ioꝝ ⁊ Tuder fr̄ eius tenent gauelt  
Gauelt  
Kendalo  
ap Riss-  
hard.  
Kendalo ap Risshard integ<sup>r</sup> reddo in<sup>9</sup> se de Tunge t̄io p̄dcō  
 .v. d̄ . ob̄ . Et ceta sui<sup>9</sup> in oibꝫ ut Gauelt p̄x p̄cedens.

Keñ Vagh<sup>n</sup> ap Keñ ap Madokē . Eynon fr̄ eius . Ioꝝ ap  
Madokē ap Ioꝝ Iū fr̄ eius . David Loyd ap Kendalo . Ioꝝ fr̄  
 eius . Ma<sup>t</sup> ap Keñ ap Eynon . David ⁊ Iū fr̄es eius . Madokē  
 ap David ap Eynon . Ada ⁊ David fr̄es eius ⁊ p̄dcūs Heilyn  
 ap Eynon ap Risshard ⁊ nepotes sui supius in gauelt Madokē

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APP. B e. tenent tres ptes gauell Keñ ap Risshard reddo in<sup>l</sup> se de Tung  
 lio p<sup>l</sup>dcō .vj. d̄ . Et p pas<sup>l</sup> P<sup>l</sup>ncipis p a<sup>m</sup>. ad Na<sup>l</sup> Dni .ix. d̄ . Et  
 A.D. Me<sup>l</sup> .xl<sup>o</sup> .iiij. d̄ ob̄ . lio Na<sup>l</sup> s̄ci Iohis Bapte .v. d̄ ob̄ q<sup>a</sup> . Et lio  
 1885. Gauell Keñ ap Riss- Exalt<sup>l</sup> s̄ce Crucis .iiij. d̄ . ob̄ . Et facient ce<sup>l</sup>ta s̄uicia in cōi s̄  
 hard. sup<sup>a</sup> . Et q<sup>a</sup>rta ps istius gauell est escaeta d̄ni . Unde r̄ndebit<sup>r</sup>  
 inferius cū celis escaetis.

Itm de s̄cdo Wele quod est extractū de Wele Lauwargh  
 ap Kendalyk et quod supius nūcupat<sup>r</sup> Wele Moridyk ap  
 Lauwargh nulla ext<sup>a</sup>hit<sup>r</sup> gauell ideo dicit<sup>r</sup> id idem Wele mi  
 ut una gauell unde Kendalo ap Madok et ap Eynon . Eynon  
 Wele vel Gauell Moridyk ad Lau- ap Groñ ap Griff . Lauwargh fr eius . Io<sup>z</sup> ap Lauwargh ap  
 wargh. Griff et Madok et ap Heylyn ap Griff tenent gauell Moridyk  
 ap Lauwargh integ<sup>r</sup> r̄ de Tung in<sup>l</sup> se .xij. d̄ . ob̄ . q<sup>a</sup> . Et p  
 pas<sup>l</sup> P<sup>l</sup>ncipis ad Na<sup>l</sup> Dni .xij. d̄ . s̄cdo lio .vj. d̄ . lio lio  
 .vij. d̄ . ob̄ . Quarto lio .vj. d̄ . Et facient ce<sup>l</sup>ta s̄uicia in cōi s̄  
 sup<sup>a</sup>.

Itm de lio Wele ex<sup>a</sup>cto de Wele Lauwargh ap Kendalyk  
 fiunt due gauell vidt<sup>r</sup> Gauella Io<sup>z</sup> ap Kendalo et Gauell Daul  
 ap Kendalo que d̄r Gauell Kyloen ut statim subsequit<sup>r</sup>.

Groñ ap Eynon ap Madok et ap Eynon ap Io<sup>z</sup> et Iu<sup>a</sup> f̄res sin  
 et Heilyn ap Eynon ap Howel tenent gauell Io<sup>z</sup> ap Kendalo  
 Gañ Io<sup>z</sup> ap Kendalo. integ<sup>r</sup> reddo de Tung in<sup>l</sup> se lio p<sup>l</sup>dcō .viij. d̄ . Et p pas<sup>l</sup>  
 P<sup>l</sup>ncipis p a<sup>m</sup> ad Na<sup>l</sup> Dni et quot<sup>a</sup> a<sup>o</sup> lio.

Itm Ithel ap Eynon ap Kendalo et Phelip fr ei<sup>o</sup> tenent  
 .vj<sup>ta</sup>. ptem gauelle Kyloen reddo de Tung lio p<sup>l</sup>dcō .j. d̄ . ob̄ .  
 Gañ Kyloen Et p pas<sup>l</sup> P<sup>l</sup>ncipis p a<sup>m</sup>. p<sup>l</sup>mo lio .ij. d̄ . s̄cdo lio .j. d̄ q<sup>a</sup> . et  
 q<sup>a</sup>rto<sup>1</sup> lio .j. d̄ . Et fa<sup>l</sup> alia s̄uic in cōi ut sup<sup>a</sup> . Et .v<sup>ta</sup>. ptes  
 isti<sup>o</sup> gauell sunt escaet d̄ni . Unde r̄ndebit<sup>r</sup> inferius et c̄.

De duabz p<sup>l</sup>tibz s̄c̄di lecti quod vocat<sup>r</sup> Wele Moroythe.  
 quod est in villa de Wickewere et hamell de Kilmayl  
 Pporcō liboz de Wele Moroyth. Boydroghyn sunt q<sup>a</sup>tuor vidt<sup>r</sup> due gauell Meiller ap Morroyth  
 et due gauell Lauwargh ap Morroyth . Et de lio pte isti<sup>o</sup> lecti  
 que est in tenura Natioz r̄ndet<sup>r</sup> inferi<sup>o</sup> in<sup>l</sup> Natios et c̄.

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

Ioŷ ap Eynon ap Ienaf tenet l̄ciā pt̄s . j<sup>o</sup> . gauelt Meiller ap Morroyth . r̄ . de Tunŷ l̄cio p̄d̄co .iiij. d̄ . ob̄ . Et p̄ pas̄ P̄ncipis p̄ a<sup>m</sup> . vidit p̄mo l̄cio .iiij. d̄ . Secundo l̄cio .ij. d̄ . l̄cio l̄cio .ij. d̄ . ob̄ . q̄rto l̄cio .j. d̄ . Et fač ceŷa ŷuič in cōi ut sup̄ Et una gauelt inteḡ r̄ .ij<sup>o</sup> . ptes de .ij<sup>o</sup>. gauelt p̄d̄cis sunt escaet̄ d̄ni Unde r̄ndet̄ inferius.

APP. B e.  
ij<sup>o</sup> gauelt  
Meiller  
ap Mo-  
royth.  
[p. 203.]

Eynon ap Kendalo ap Keñ Pithle r̄ Ioŷ fr̄ eius tenent medietatē unius gauelt que fuit Lauwargh ap Moroythe . r̄ . de Tunŷ l̄cio p̄d̄co .vj. d̄ . q̄<sup>a</sup> . Et p̄ pastu P̄ncipis p̄mo l̄cio .vj. d̄ . S̄do l̄cio .iiij. d̄ . l̄cio l̄cio .iiij. d̄ . ob̄ q̄<sup>a</sup> r̄ q̄rto l̄cio .iiij. d̄ . Et ceŷa ŷuicia ut sup̄ Et al̄a med̄ eiusdm̄ gauelle est escaeta d̄ni Unde r̄ndet̄ inferius.

Gaū  
Eynon  
ap Lau-  
wargh  
Thleth.

Rees ap Meiller ap Heilyn . Groñ r̄ L̄i f̄res eius . Meiller ap Ioŷ ap Heilyn Daud Gronou r̄ Ioŷ f̄res eius . Meiller ap Lewel ap Heilyn Eynon r̄ M̄edyth f̄res eius Iū ap Ioŷ ap Lauwargh r̄ Daud fr̄ eius tenent medietatē gauelt Ioŷ ap Lauwargh . r̄ . de Tunŷ l̄cio p̄d̄co .vij. d̄ . Et p̄ pastu P̄ncipis ad quemt̄ l̄minū sicut p̄x̄ gauelt p̄cedens . Et al̄a medietas eiusdem gauelt est escaeta d̄ni . Unde r̄ndet̄ inferius.

Gaū Ioŷ  
ap Lau-  
wargh.

De duabz pt̄ibz Wele quod vocat̄ Pidriŷ Mough nō fit n<sup>i</sup> una gauelt liboz unde statim subsequit̄ . Et de l̄cia pte eiusdem Wele que cōstitit in tenura Nat̄ioŷ unde r̄ndet̄ inferius in l̄ Nat̄ios s̄do.

Pporcō  
liboz de  
Wele  
Pridith  
Mough.

Ienaf map Ithel ap Madok . Ririth r̄ Gurŷ f̄res eius . Groñ Vagh<sup>n</sup> ap Groñ ap Madok . Groñ ap Ioŷ Loyd . Ioŷ ap Ririth ap Groñ . Meiller ap Rees . Groñ r̄ Ieū f̄res eius . Ioŷ ap Lauwargh ap Pithle . Daud r̄ Ririth f̄res eius tenent .vij. ptes gauelt Pridith Mough . r̄ . de Tunŷ l̄cio p̄d̄co .xxiiij. d̄ . ob̄ . q̄<sup>a</sup> . Et p̄ pas̄ P̄ncipis p̄mo l̄cio .x. d̄ . ob̄ . S̄do l̄cio .v. d̄ . q̄<sup>a</sup> . l̄cio l̄cio .vj. d̄ . ob̄ . q̄<sup>a</sup> . Quarto l̄cio .v. d̄ . q̄<sup>a</sup> . Et ceŷa ŷuič in cōi ut sup̄ . Et .viiij<sup>a</sup> . ps̄ eiusdm̄ gauelt est escaet̄ d̄ni . Uñ r̄ndet̄ inferius r̄ č.

Gaū  
Pridith  
Mough.

Sm̄ Tunŷ liboz de Wickewere p̄ a<sup>m</sup> l̄cio Oim̄ S̄coŷ .vj. s̄ .xj<sup>d</sup> . q̄<sup>a</sup> .

*Extracts from Extent of Denbigh, 1335.*

APP. B e.

A.D.  
1335.

Natiui.

Sm <sup>a</sup> past <sup>o</sup> P <sup>ri</sup> n-	}	Naſ Dni vij. s. j. d. ob. Međ xl <sup>o</sup> iij. s. vj. d. ob. q <sup>a</sup> Naſ ſcī Iohis iij. s. v. d. ob. q <sup>a</sup> Exalſ ſcē C <sup>ri</sup> ſt <sup>i</sup> iij. s. vj. d. ob. q <sup>a</sup>	} S <sup>o</sup> p a <sup>m</sup> xvij <sup>i</sup> . vij <sup>i</sup> d. ob. q <sup>a</sup> .
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De ſcia pte Wele Moroythe que fuit in tenura Natioꝝ ut sup<sup>a</sup> nullus remansit tenens vius sꝫ est p̄itus escaet̄ dñi raçone mortuoꝝ cont<sup>a</sup> pacem Et respondet<sup>r</sup> inferius cū celis escaetis ¶ ċ.

het domū

nō hent domū

Eynon ap Kendalo ap Madok . Ieū ¶ Heilyn f̄res eius tenent medietatē ſcie ptis de Wele Pridith Mough . f. de Tunge p a<sup>m</sup> ſm̄io p̄d̄co .vj. d . q<sup>a</sup> . Et isti cū aliis paribꝫ suis inferius ¶ cū Naſis de Dynhengryn inferius reddent adinuicem p paſſ famiſ P<sup>ri</sup>ncip̄ in cōi .vij. s . j. d . ob ad .iij<sup>o</sup>. ſis sup<sup>a</sup>d̄cos vidit̄ ad Naſ Dni .ij. s Međ xl<sup>o</sup> .ij. s . Naſ ſcī Iohis Bapte .ij. s . Et ad festū Exalſ ſcē Crucis .ij. s . j. d . ob . Et colligit<sup>r</sup> ille pastus p catalt et iidm Natiui reddunt p a<sup>m</sup> p pastu equi Ragloti in cōi ad fm Exalſ ſcē Crucis .xiiij. d ob. qui quidem pastus colligit<sup>a</sup> inſ eos p catalt ¶ ċ . Et iidm Natiui cū illis de Dynhengreyn reddent adinuicem p a<sup>m</sup> p pastu dext<sup>r</sup> ¶ garcōis ad ſminū p̄d̄cm .vij. s . iij. d . ¶ p constructione Molend̄ de Bragot .iij. s p a<sup>m</sup> ad ſm̄ios Pent ¶ ſcī Michis qui carcant<sup>r</sup> cū Molend̄ p̄d̄co Et p eiectōe p̄posit̄ p a<sup>m</sup> ad fm exalſ S̄cē Crucis .x. s . Et quitt istoꝝ Natioꝝ h̄ens domū dabit .j. galſ ad Naſ Dni v̄l .j. d . Et accidit sc̄dm maĝ vel min<sup>o</sup> put p̄res eoꝝ habuerunt domos v̄l pauciores Et quitt eoꝝ siue domū h̄uerit siue non . siue ptit<sup>o</sup> fuit inſ cōes consuetudies in fine istius Cōmoti Et al̄ta medietatas<sup>1</sup> ſcie ptis eiusdē Wele est escaeta dñi unde r̄ndet<sup>r</sup> inferius.

¶ pars  
natioꝝ de  
Wele  
Pridith  
Mough.

[p. 204.]

Wele  
Brento.  
Wele  
Both-  
leyn.

Iſm fuit ibi unū lectū Natioꝝ quod vocat<sup>r</sup> Wele Breyntē . et aliud Natioꝝ quod vocat<sup>r</sup> Wele Bothleyn Et sunt illa duo lecta integ<sup>r</sup> escaet̄ dñi unde respondet<sup>r</sup> inferius cū aliis escaetē ¶ ċ.

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

het domū            n̄t te; adhuc ut dr            nō h̄t domū s;    **APP. B e.**  
 Madok ap Ioꝝ . Wilf ʔ Ioꝝ Wynene fr eius Ioꝝ Cam ap  
 est try diffyc            het domū            **A.D.**  
 Madok ap Willym Daid ap Ithel ap Willym ʔ Madok ap            **1335.**  
 Ithel ap Groñ tenent q<sup>rtā</sup> ptem de Wele Moynou . ʔ de    **Wele**  
 Tunge inl se ʔio p̄dco .ix. d̄ . ob . Et ceta ʔuicia fač in om̄ib;    **Moynou.**  
 ut Nañ de Wele supius Pridith Mough Et tres ptes istius  
 Wele sunt escaeta dñi Unde r̄ndet<sup>r</sup> inferius.

Iñm de duob; lectis Natioꝝ que sunt penit<sup>9</sup> in Boydroghyn  
 ut sup<sup>a</sup> ʔ nichil in aliis villis . p<sup>ma</sup>m lectū quod vocat<sup>r</sup> Wele    **Wele**  
 Anergh Cuyr Duyon est p̄it<sup>9</sup> escaeta dñi vidit<sup>r</sup> medietas inde    **Anergh**  
 račone mortuoꝝ cont<sup>a</sup> pacē . Et alia medietas est tyrdiffyc in    **Guyr**  
 mañ dñi p̄ defcū ʔuic Et inde respondet<sup>r</sup> inferius cū celis    **Duyon.**  
 escaetis ʔ c̄.

Et sc̄dm lectū quod vocat<sup>r</sup> Wele Thleytheu ʔ quod siir  
 est penit<sup>9</sup> in Boydroghyn diuidit<sup>r</sup> in q<sup>tuor</sup> gauelf Unde  
 statim subsequit<sup>r</sup> de q<sup>tuor</sup> gaū p se.

De p<sup>ma</sup> gauelf isti<sup>9</sup> lecti que vocat<sup>r</sup> gauelf Pridith bolgh    **Wele**  
 que solebat reddere de Tunge .ix. d̄ . Et p̄ .iij. vasis butiř    **Pridith**  
 .x. s̄ . nullus remansit tenens s; est integ<sup>r</sup> escaeta dñi unde    **Bolgh.**  
 r̄ndet<sup>r</sup> inferius ʔ c̄.

nō h̄t domū            nō h̄t domū  
 Eynon Voyl ap Eynon ap Groñ . Daid Loyd ap Ph ap  
 nō het domū            nō h̄t domū  
 Daid Keñ Duy ap Cadogan ap Heilyn ʔ Kendalo ap Groñ  
 tenent medietatem gauelf map Gurnewyth . ʔ . de Tunge ʔio  
 p̄dco .iij. d̄ . ob . Et p̄ .j. vase dī butiř .v. s̄ . eodm ʔio Et  
 ceta ʔuicia in cōi ʔ c̄ . Et isti tenentes dicunt qđ nō soluūt  
 gallinas neq; p opib; autūpnalib; eo qđ nullus eoꝝ sedet sup  
 ʔram ʔn quit ʔram tenens siue sederit sup ʔram siue nō :  
 dabit p opibus autūpnalib; sc̄dm dcm alioꝝ Natioꝝ supius p  
 .iij. dietis messionis .iij. d̄ . ob . ʔn n<sup>h</sup> inde hic q; in gauelf    **Gaū map**  
 Keñ Duy inferius Et debent isti de iure cenari ad domū sup    **Gourne-**  
 ʔram suā construendā simul cū om̄ib; aliis Nañis domos nō    **with.**  
 hentib; si habeant unde . Ideo ʔ c̄ . Et alia medietas isti<sup>9</sup>  
 gauelf est escaeta dñi unde respondet<sup>r</sup> inferius ʔ c̄.



*Extracts from Extent of Denbigh, 1335.*

in Wickewere qui obierūt cont<sup>a</sup> pacem quoꝝ pporcōes debent  
contiere .Clxxv. acf̄ .iij. rođ ſre boſc̄ ⁊ vaſf̄ . Et ſic ſuſunt  
de ppte dñi in Wickewere . Kilmayl ⁊ Boydroghyn  
M<sup>l</sup>CCCClxij. acf̄ dī ⁊ dī rođ ſre boſc̄ ⁊ vaſf̄ que app<sup>u</sup>ant<sup>r</sup> ut  
patet inferius . Primo in Wickewere poſtea in Kilmayl ⁊  
deinde in Boydroghyn.

APP. B. e.

A. D.  
1335.

Hugo de Hulfoñ tenet in Wickewere medietatē j<sup>o</sup>. bouaf̄  
ſre contiñ .v. acf̄ ſre que ſolebant poni in renfli in villať de  
Lewenny p quibꝫ ſolebat reddere p a<sup>m</sup> .xx. đ . ut patet in  
bouaf̄ de Lewenny ⁊ nūc dāt<sup>r</sup> p cartā dñi tenent<sup>r</sup> quiete cū  
alia dimid bouaf̄ in Lewenny ptiñ ad Burĝ de Dynbeigh infra  
muros.

Bouaf̄ de  
Wicke-  
were.

Leweł ap Eynon Cogñ tenet .vj. acf̄ .j. rođ ſre de eſcaef̄  
in Wickewere p̄c̄ acf̄ .vj. đ . ř . p a<sup>m</sup> ad ſios Penť ⁊ ſci Michis  
.iij. s . j. đ . ob.

Firñ acf̄  
de  
Wicke-  
were.

Idm Leweł tenet .xx. acf̄ ſre unde .ij. acf̄ p̄c̄ acf̄ .vj. đ ⁊  
.xvij. acf̄ p̄c̄ acf̄ .viiij. đ . ř . p a<sup>m</sup> ſis p̄dc̄is .xij. s .iiij. đ .

Ioꝝ ap Eynon ap Yenaf tenet .j. acf̄ dī . p̄c̄ acf̄ .viiij. đ . ř .  
ſ . p̄dc̄o .xij. đ .

Idm Ioꝝ tenet .xij. acf̄ .iij. rođ dī unde .ij<sup>o</sup>. acf̄ ⁊ dī ⁊ dī  
rođ p̄c̄ acf̄ .viiij. đ ⁊ .x. acf̄ .j. rođ p̄c̄ acf̄ .vj. đ . ř . ſ . p̄dictet  
.vj. s .x. đ . ob.

Idm Ioꝝ tenet .iij. acf̄ dī ⁊ .xxx. p̄tič̄ Unde .j. acf̄ ⁊  
xxx p̄tič̄ p̄c̄ acf̄ viij. đ ⁊ ij acf̄ dī p̄c̄ acf̄ vj đ . ř . ſ . p̄ .ij. s .  
ob.

Et idm Ioꝝ tenet .iiij. acf̄ dī ſre p̄c̄ acf̄ viij đ . ř . ſ . p̄ .  
.iiij. s .

Ithel Loyd ap Cadoĝ tenet .xvj. acf̄ .j. rođ ſre unde xiiij  
acf̄ dī p̄c̄ acf̄ .iiij. đ ⁊ ij. acf̄ .iij. rođ p̄c̄ acf̄ .vj. đ . ř . p a<sup>m</sup> .  
ſ . p̄ .v. s .x. đ ob.

Idm Ithel tenet .j. rođ ſre quā Eynon ap Daudid ap Groñ  
tenuit . ř . ſ . p̄ .ij. đ .

Idm Ithel tenet .iiij. acf̄ ſre .iij. rođ ř . ſ . p̄ .ij. s .iiij. đ  
ob . p̄c̄ acf̄ .vj. đ .

*Extracts from Extent of Denbigh, 1335.*

APP. B e.

A.D.  
1335.

Eynon ap Kendal ap Keñ tenet .j. acf̄ .iiij. rod̄ dī p̄c̄ acf̄ .iiij. d̄ . r̄ . l̄ . p̄ . viij. d̄ . ob.

Idm Eynon ap Kendal tenet .j. acf̄ dī t̄re . r̄ . l̄ . p̄ . xij. d̄ . Eynon ap Kendal ap Madok tenet .j. acf̄ dī . r̄ . l̄ . p̄ . ix. d̄ .

[p. 206.]

Gurġ ap Ithel tenet .viij. acf̄ .iiij. rod̄ dī . Unde .j. acf̄ .j. rod̄ dī p̄c̄ acf̄ viij. d̄ t̄ vij. acf̄ dī p̄c̄ acf̄ vj. d̄ . r̄ . l̄ . p̄ . iiij. s̄ . viij. d̄ .

Idm Gurġ tenet .j. rod̄ dī . r̄ . l̄ . p̄ . iiij. d̄ .

Ririth ap Ithel tenet vij. acf̄ .j. rod̄ Unde iiij. acf̄ dī p̄c̄ acf̄ vj. d̄ t̄ iiij. acf̄ .iiij. rod̄ dī . p̄c̄ acf̄ .viij. d̄ r̄ p̄ a<sup>m</sup> . l̄ . p̄ . iiij. s̄ . iiij. d̄ .

Iu<sup>a</sup> map Ithel tenet .iiij. acf̄ .j. rod̄ Unde .iiij. acf̄ p̄c̄ acf̄ iiij. d̄ t̄ .j. acf̄ .j. rod̄ p̄c̄ acf̄ viij. d̄ . r̄ . l̄ . p̄ . xxij. d̄ .

Ithel ap Ioḡ tenet .j. acf̄ . r̄ . l̄ . p̄ . viij. d̄ .

Griff ap Ioḡ tenet .ij. acf̄ dī t̄re r̄ . l̄ . p̄ . xx. d̄ p̄c̄ acf̄ .viij. d̄ .

Rees ap Meiller tenet .viij. acf̄ t̄re p̄c̄ acf̄ vj. d̄ . r̄ . l̄ . p̄ . iiij. s̄ .

Idm Rees tenet de t̄ra que fuit Keñ ap Meiller .v. acf̄ p̄c̄ acf̄ .iiij. d̄ . r̄ . l̄ . p̄ . xx. d̄ .

Idm Rees tenet .vj. acf̄ .j. rod̄ t̄re unde dī acf̄ t̄ dī rod̄ p̄c̄ acf̄ iiij. d̄ t̄ v. acf̄ dī t̄ dī rod̄ p̄c̄ acf̄ .vj. d̄ . re . l̄ . p̄ . iiij. s̄ . q<sup>a</sup> .

Et in  
valet  
acf̄ vj .  
d̄ . ad  
min<sup>o</sup> t̄  
io melius  
app<sup>u</sup>etr.

Et idm Rees tenet .ij. acf̄ dī . t̄ dī rod̄ . Unde .j. acf̄ t̄ dī rod̄ p̄c̄ acf̄ .vj. d̄ t̄ .j. acf̄ t̄ dī p̄c̄ acf̄ .viij. d̄ . r̄ . l̄ . p̄ . xviiij. d̄ . ob q<sup>a</sup> .

Leuky que fuit uxor Kendal ap Keñ tenet .j. acf̄ .iiij. rod̄ p̄c̄ acf̄ .vj. d̄ . l̄ . p̄ . ix. d̄ .

Eadm Leuky tenet .ij. acf̄ .j. rod̄ dī t̄re p̄c̄ acf̄ viij. d̄ . r̄ . l̄ . p̄ . xix. d̄ .

Eadm Leuky tenet dī acf̄ t̄re . r̄ . l̄ . p̄ . iiij. d̄ .

Ioḡ ap Lauwargh tenet .iiij. acf̄ t̄ xxx p̄tiċ t̄re p̄c̄ acf̄ .viij. d̄ . r̄ . l̄ . p̄ . ij. s̄ . ix. d̄ . ob.



*Extracts from Extent of Denbigh, 1335.*

Groñ Vagh<sup>n</sup> ap Groñ tenet .iiij. acf̄ .iiij. rod t̄re p̄cii acf̄ .iiij. d̄ . r̄ p̄ a<sup>m</sup> . l̄ . p̄ . xv. d̄.

APP. B e.

Iđm Groñ tenet .j. acf̄ .j. rod dī ei<sup>o</sup>đ p̄č̄ . r̄ . l̄ . v. d̄ . ob.

A. D.  
1335.

Iđm Groñ tenet .iiij. acf̄ t̄ l̄ciam ptē .j<sup>o</sup>. acre . r̄ . p̄ a<sup>m</sup> . in grosso l̄ . p̄ . ij. s̄ . iiij. d̄ . ut fate<sup>r</sup>.

Heilyn ap Eynon tenet .iiij. acf̄ t̄ l̄ciam ptem .j<sup>o</sup>. acre . r̄ . p̄ a<sup>m</sup> . in grosso l̄ . p̄ . ij. s̄ . iiij. d̄.

Madokę ap Heilyn tenet .iiij. acf̄ t̄ l̄ciam ptem .j<sup>o</sup>. acre . r̄ . p̄ a<sup>m</sup> . l̄ . p̄ . ij. s̄ . iiij. d̄.

Iđm Madokę tenet .j. acf̄ p̄č̄ .vj. d̄ . t̄ dī acf̄ p̄č̄ .iiij. d̄ . r̄ . p̄ a<sup>m</sup> . l̄ . p̄ . x. d̄.

Iđm p̄dčus Heilyn ap Eynon tenet dī acf̄ t̄re . r̄ . p̄ a<sup>m</sup> . l̄ . p̄ . iiij. d̄.

Kenerys uxor Madokę tenet .ij. acf̄ p̄č̄ acf̄ .vj. d̄ t̄ j. acf̄ dī . p̄č̄ acf̄ .iiij. d̄ . r̄ . l̄ . p̄ . xvij. d̄.

Ioż ap Ririth ap Groñ tenet .xj. acf̄ .iiij. rod Unde .vij. acf̄ .iiij. rod p̄č̄ acf̄ .iiij. d̄ . r̄ . l̄ . p̄ . v. s̄ . iiij. d̄.

Groñ Loyd ap Ithel też v. acf̄ .iiij. rod . Unde .iiij. acf̄ p̄č̄ acf̄ .vij. d̄ . t̄ j. acf̄ .iiij. rod . p̄č̄ acf̄ .iiij. d̄ . r̄ . l̄ . p̄ . iiij. s̄ . iiij. d̄.

Meiller ap Yoruard tenet .j. acf̄ t̄re . r̄ . l̄ . p̄ . iiij. d̄.

Eddeñ ap Griff też unā acf̄ t̄re . r̄ . l̄ . p̄ . vij. d̄.

Eynon ap Griff tenet .ij. acf̄ dī . p̄č̄ acf̄ .vj. d̄ . r̄ . l̄ . p̄ . xv. d̄.

Yeu<sup>n</sup> Loyd ap Groñ tenet .j. acf̄ .j. rod t̄re p̄č̄ acf̄ .vij. d̄ . r̄ . p̄ a<sup>m</sup> t̄is p̄dčis .x. d̄.

Groñ ap Ioż Loyđ . t̄ż unā placeam p̄č̄ . ob . t̄ vij. acf̄ dī t̄re p̄č̄ acf̄ .vij. d̄ . r̄ . p̄ a<sup>m</sup> . l̄ . p̄ . v. s̄ . ob.

Tangoistel uxor Eynon tenet de t̄ra que fuit Keñ ap Meiller .v. acf̄ t̄re p̄č̄ acf̄ .iiij. d̄ . r̄ . l̄ . p̄ . xx. d̄.

Dauid ap Bleth tenet .xiiij. acf̄ .j. rod dī . Un̄ .iiij. acf̄ .j. rod dī p̄č̄ acf̄ .vij. d̄ . t̄ ix. acf̄ p̄č̄ acf̄ .vj. d̄ . r̄ . p̄ a<sup>m</sup> . l̄ . p̄ . vij. s̄ . v. d̄.

*Extracts from Extent of Denbigh, 1335.*

**APP. B e.** Madokę ap Ithel tenet .ij. acf dī t xxx ptič pč acf .vij. đ.  
 ř . p a<sup>m</sup> . ę . ę . xxj. đ ob.

**A.D.**  
**1335.**

Madokę Bagh tenet unā acf . ř . ę . ę . vj. đ.

Bleith ap Eynon ap Ada tenet ęram Yockyn Cam natiu  
 diffikę que cõt; .xvij. acf t xxv. ptič ęre bosč t vaf. ř . p  
 a<sup>m</sup> . ę . ę . in grosso .v. s . Et nlo<sup>o</sup> ř . p ea Tungę t alia vna  
 ęuicia supius no<sup>ta</sup> quousq; pđicę Ioę Cam aut heredes sui  
 [p. 207.] veħint t satisfęcint p đča ęra rehabend t č.

Sm <sup>a</sup> firn de	{ Penf .lvj. s .j. đ. Sęi Michis .lvj. s .j. đ.	} s <sup>o</sup> { p a <sup>m</sup> . CCxij. s .ij. đ. p j. plač t .CCxix. acf j rođ dī t .xv. ptič ęre.
Wickewere		
ęis		

**Herbaę.** Et sic supsunt de ppte dñi in Wickewere .CCxxvij. acf  
 .ijj. rođ t xv. ptič ęre t vaf de quib; dñs nullū capit annuale  
 pficuū nisi qđ cõitas villař redd đno p a<sup>m</sup> . pinde herbaę ad  
 .ij<sup>o</sup>. ęios .xiiij. s .iiij. đ . Et ęn valeret queft acf ad app<sup>a</sup>nd  
 una plus t alia min<sup>o</sup> .ijj. đ p a<sup>m</sup> ad min<sup>o</sup> . Et sic foret  
**No<sup>a</sup>.** app<sup>a</sup>mentę p a<sup>m</sup> plus q<sup>a</sup>m nūc xliij. s .vj. đ ob.

Sm<sup>a</sup> herbaę—xiiij. s .iiij. đ.

**Molend.** Et est ibi unū Molendinū aq<sup>a</sup>ticū Unde q<sup>a</sup>rta ps ptič  
 đno quā Heilyn ap Watte tenet ad firmā . ř . p a<sup>m</sup> . ad ij<sup>o</sup>.  
 ęios pđčos .vj. s .vij. đ . Et idm Heilyn . ř . đno p a<sup>m</sup> . ad  
 eosđm ęios loco Priodař illius vill p attach stagni Molend  
 .vij. s .iiij. đ.

Sm<sup>a</sup> firn Molend cū attach Stagni—vij. s .iiij. đ.

Ioę ap Eynon tenet xxj. acf .ijj. rođ ęre in Boydroghyn  
 Unde .v. acf t dī . pč acf .vj. đ . t .xv. acf t dī pč acf .vij. đ.  
 ř ęis pđčis xiiij. s .j. đ.

**Hamelt** Iean ap Groū ap Eynon tenet ix. acf ęre pč acf vij. đ.  
**de Boy-** ř . ę . ę . vj. s.  
**droghyn.**

Groū ap Madokę tenet .xiiij. acf pč acf iiij. đ . ř . ę . ę .  
 .iiij. s .vij. đ.

Ioę ap Madokę ap Ioę t; iiij. acf eiusđm pč . ř . ę . ę .  
 xvj. đ.

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Heilyn ap Groñ ap Eynon t3 iiij. acf .iiij. rod eiusdm ꝑcii . **APP. B e**  
 ř . ʋ . ꝑ . .xix. đ.

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Eynon Routh ten3 .iiij. acf eiusdm ꝑč . ř . ʋ . ꝑ . .xij. đ.

Wladus Vergħ Edeneweyn tenet . di acf . ř . ʋ . ꝑ . .ij. đ.

Dauid ap Dauid Wan tenet ij. acf iij. rod eiusdm ꝑč ř .  
 ʋ . ꝑ . .xj. đ.

Dauid ap Iož tenet j. acf di eiusd ꝑč ř . ʋ . ꝑ . .vj. đ.

Eynon Loyd tenet iij. acf eiusd ꝑč ř . ʋ . ꝑ . .xij. đ.

Dauid ap Ph tenet .ij. acf eiusdm ꝑč . ř . ʋ . ꝑ . .viiij. đ.

Keñ ap Conagh tenet .v. acf eiusdm ꝑč . ř . ʋ . ꝑ . .xx. đ.

Madokę ap Heilyn tenet .ij. acf eiusdm ꝑč . ř . ʋ . ꝑ .  
 .viiij. đ.

Meiller ap Iož tenet .j. acf di eiusdm ꝑč . ř . ʋ . ꝑ . .vj. đ.

Madokę ap Dauid Wan tenet j. acf ř ʋ ꝑ . .iiij. đ.

Heilyn ap Eynon tenet .ij. acf eiusdm ꝑč . ř . ʋ . ꝑ . .viiij. đ.

Iřm Heilyn ap Eynon Gogh tenet .j. acf di eiusd ꝑč . ř .  
 ʋ . ꝑ . .vj. đ.

Keñ ap Eynon tenet .ij. acf eiusdm ꝑč . ř . ʋ . ꝑ . .viiij. đ .

Eynon Voyl tenet .ij. acf eiusdm ꝑč . ř . ʋ . ꝑ . .viiij. đ.

Dauid ap Kendaf ap Iož ten3 .ij. acf eiusd ꝑč . ř . ʋ . ꝑ .  
 .viiij. đ.

Dauid Loyd tenet .j. acf ʋre . ř . ʋ . ꝑ . .viiij. đ.

Keñ Duy tenet .ij. acf . ř p a<sup>m</sup> . ʋ . ꝑ . .viiij. đ . ꝑč acf ut sup<sup>a</sup>.

Madokę ap Ph tenet .j. acf . ř . ʋ . ꝑ . .iiij. đ.

Omes Natiui eiusdm vilt qui dant butiř tenent gauelt No<sup>a</sup>.  
 Pđidith bulgh integre que conf .l. acf di ʋre ꝑř pptę eiusd gau App<sup>u</sup>et<sup>r</sup>  
 in cōi vasto que contineret si ptita fuisset .xxvj. acf di . ʋ ista ʋra  
 xxxij. ptič redđ p annū in grosso ʋminis pđictis—xvj. s . j. đ ob. meli<sup>o</sup> q  
 valet p  
 annū .  
 xx s.

Sm <sup>a</sup> firñ de Boydroghyn ʋis	Penř . .xxvij. s . .iiij. đ . q <sup>a</sup> Sči Mich .xxvij. s . .iiij. đ . q <sup>a</sup>	S <sup>c</sup> p a <sup>m</sup> .liiiij. s .viiij. đ p .Cxxxix. acf. .j. rod ʋre ʋ .xxvj. acf di ʋ xxxij ptič vast si př	[p. 208.]

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**APP. B. o.** Et cōitas eiusdm Hamelt r̄ dno p a<sup>m</sup> ad .ij.<sup>m</sup>. Et cō p̄dēs p herbaḡ residue ppartis dñi ibm .lv. s. Et cōt̄ illud residuū p̄titū s̄lit Et extractū p̄t̄ vastū pporcōis gauelt Pridith bulḡt supius .vij. l. ac̄ Et xxvij. p̄t̄c̄ quaz̄ quett̄ ac̄ valeret p a<sup>m</sup> ad app<sup>a</sup>and̄ .ij. d. Et s<sup>o</sup> foret app<sup>a</sup>amentū p a<sup>m</sup> . plus q<sup>m</sup> n̄c̄ .lxx. s.

**Molend.** Et est ibi unū Molendinū aq<sup>a</sup>ticū unde . xij.<sup>a</sup>. ps̄ p̄t̄n̄ duo s̄s. s̄j. app<sup>a</sup>et<sup>r</sup> meli<sup>r</sup>. q̄j molend̄ est bonū Et in loco viuo t̄ ē. quā Dauid ap loḡ tenet ad firmā . r̄ . dno p a<sup>m</sup> . ad .ij.<sup>m</sup>. Et p̄dēs .xvj. d.

**Sm<sup>a</sup> Molend p a<sup>m</sup>—xvj. d.**  
 loḡ ap Eynon ap Yenaf tenet xij. ac̄ .iij. rod̄ t̄re mortue Et j. ac̄ j. rod̄ dī t̄re diffike Unde ij. ac̄ Et dī . Et dī rod̄ p̄c̄ ac̄ .iij. d. Et .xj. ac̄ dī p̄c̄ ac̄ .vj. d. re . p̄ .vj.<sup>s</sup>. viij<sup>d</sup> ob.

Groñ ap Mad teḡ .ix. ac̄ t̄r̄ . p̄c̄ ac̄ .viij<sup>d</sup>. Et iij. rod̄ p̄c̄ .iij. d. ob . r̄ p a<sup>m</sup> p̄ . p̄ .ij.<sup>s</sup>. iij<sup>d</sup> ob.  
 Eynon Loyd tenet .xij. ac̄ t̄re . Unde .vij. ac̄ p̄c̄ ac̄ .viij. d. Et v. ac̄ .iij. rod̄ p̄c̄ ac̄ .xij. d. r̄ p a<sup>m</sup> . p̄ . p̄ .x. l .vij. d.

Heilyn ap Eynon tenet .vij. ac̄ dī . p̄c̄ ac̄ .vj. d. r̄ . l. p̄ .iij. s .iij. d.

Madokē ap Heilyn tenet .j. ac̄ . r̄ . p̄ . p̄ .vj. d.

Heilyn ap Groñ tenet .iij. ac̄ t̄re p̄c̄ ac̄ .viij. d. Et j. rod̄ p̄c̄ .j. d. ob . r̄ . p̄ .ij. s .ix. d. ob.

Tota villata tenet .ij. ac̄ t̄re p̄c̄ ac̄ x. d. r̄ . p a<sup>m</sup> . t̄m̄s p̄dēs .xx d.

Sm <sup>a</sup> firm̄ de	{	Pen̄ .xiiij. s .iij. d ob q <sup>a</sup>	} S <sup>o</sup> p a <sup>m</sup> .xxvij. s .ix. d. ob p xlvj. ac̄ dī t̄ dī rod̄ t̄re.
Kilmayl t̄is	{	S̄c̄i Michis .xiiij. s .iij. d ob q <sup>a</sup>	

Et sic sup̄sunt de p̄pte dñi in Kilmayl .xlviij. ac̄ dī Et x p̄t̄c̄ t̄re Et vast̄ p quaz̄ herbaḡ Cōitas vill̄ redd̄ p a<sup>m</sup> . ad .ij.<sup>m</sup>. Et cō p̄dēs .iij. s . et tamen si p̄t̄c̄ fuissent Et extracte .

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valeret queſt ac̄. una plus ⁊ alia min<sup>o</sup> ad app<sup>u</sup>and<sup>o</sup> p a<sup>m</sup> APP. Be.  
 .iij. đ ad min<sup>o</sup> Et s<sup>o</sup> foret p̄ficuū p a<sup>m</sup> . plus q<sup>m</sup> nūc—vij. §  
 .x. đ . ob. A.D.  
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Sm<sup>a</sup> herbaḡ p a<sup>m</sup>—iij. §.

Sm<sup>a</sup> Tungel toci<sup>o</sup> Cōmoti de Ysdulas p a<sup>m</sup> ſio Om Sčoḡ— [p. 243.]  
 lx<sup>s</sup>. iij<sup>d</sup>.

Sm<sup>a</sup> denař p butiř eodm ſmio—lxij. § .iij. đ . ob q<sup>a</sup>.

vj. § .ij. đ . ob q<sup>a</sup>                      x. § .j. đ

Sm<sup>a</sup> denař p diſce farine ⁊ Thraū auefi eod ſio—xvj. §  
 .iij<sup>d</sup>. ob . q<sup>a</sup> p Cxlx. diſce dī fariū ⁊ xxx Thraū ⁊ iij<sup>ta</sup> pte  
 j<sup>o</sup>. thraū.

Sm<sup>a</sup> pastus P<sup>i</sup>nč diuſimode accidentel p c<sup>r</sup>sū t<sup>i</sup>ennalē ſis

Sm <sup>a</sup> Past <sup>o</sup>	P <sup>i</sup> nč et	Consue-	tudines.	{	Annoř Rē	{	Nař Do <sup>t</sup> .lij. § ix đ ob q <sup>a</sup> } s <sup>o</sup> illo a <sup>o</sup>
					Eē . ſcii	{	Međ xl <sup>o</sup> .xxvj <sup>s</sup> . .vj <sup>d</sup> . ob q <sup>a</sup> } vj. li
					p <sup>o</sup> cōqm	{	Nař ſcī Ioh .xxxij <sup>s</sup> . j <sup>d</sup> ob q <sup>a</sup> } .xvij <sup>s</sup> .
					viii <sup>o</sup>	{	Exalř . s . Cruē .xxvj <sup>s</sup> . .v <sup>d</sup> . } x <sup>d</sup> ob q <sup>a</sup>
						{	ob . q <sup>a</sup> } dī.
					Annoreg-	{	Nař Dni .liij. § . q <sup>a</sup> } s <sup>o</sup> toto illo
					ni Regē	{	Međ xl <sup>o</sup> .xxvj. § .vij đ } a <sup>o</sup> .vj li
					p̄dci no-	{	Nař . § . Ioh Bapř .xxxij <sup>s</sup> . } .xix. § .v
					no	{	ij <sup>d</sup> q <sup>a</sup> . dī. } đ . ob .
						{	Exalř . § . Cruč .xxvj <sup>s</sup> . vij <sup>d</sup> . } q <sup>a</sup> . dīq <sup>a</sup> .

Et reddo ad p<sup>m</sup> .  
 a<sup>m</sup> . ⁊ sic ſemp  
 dec<sup>r</sup>endo p illā  
 differenč triennalem.

Sm<sup>a</sup> Past<sup>o</sup> P<sup>i</sup>nč diuſimode acciđ p c<sup>r</sup>sū t<sup>i</sup>ennalem a<sup>o</sup> tūc

p̄x ſeq̄nt—

Nař Do <sup>t</sup>	.lij <sup>s</sup> . iij <sup>d</sup> . q <sup>a</sup>	} s <sup>o</sup> toto illo a <sup>o</sup> .vj. li .xvij. § .
Međ xl <sup>o</sup>	.xxvj. § .iij đ	
Nař . § . Ioh .xxxij. § .x. đ . q <sup>a</sup> dī	ob . ⁊ dī q <sup>a</sup> .	
Exalř . § . C <sup>u</sup> cis .xxvj. § .iij. đ.		

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Sm<sup>a</sup> Past<sup>o</sup> famit Princip<sup>i</sup> exeunt<sup>r</sup> de Natiū isti<sup>o</sup> Cōmoti t<sup>r</sup>

Nař Do <sup>l</sup>	ij. s	} s <sup>o</sup> . p a <sup>m</sup> . viij. s .j. đ ob.
Međ xl <sup>o</sup>	ij. s	
Nař s . Ioh	ij. s	
Exalt . s . C <sup>u</sup> cis .ij. s .j đ ob)		

Et sciend<sup>r</sup> qđ omēs libi istius Cōmoti t<sup>r</sup> eoř tenentes p<sup>r</sup> pgēiem Edeñ reddent dno in cōi p a<sup>m</sup>. ad festū Exalt<sup>i</sup> S<sup>c</sup>i  
xij. s .x. đ xx. s .j. đ x. s .ob  
Crucis p pastu Staloñ t<sup>r</sup> garcois lučtrař cū canib; t<sup>r</sup> Pennackew  
t<sup>r</sup> Waissyon bagheyn adiuicē .xlij. s .xj. đ . ob . Et colligit<sup>r</sup>  
inl<sup>r</sup> eos p catalt<sup>r</sup> t<sup>r</sup> c̄.

Et omēs Natiui istius Cōmoti t<sup>r</sup>re tenentes reddent dno  
ij. s .iiij. đ iiij. s .vj. đ  
adiuicē p annū eodm t<sup>r</sup>io p pastū Staloñ t<sup>r</sup> garcois lučtrař cū  
ij. s .iiij. đ ix. s .j. đ  
canib; Pennackew t<sup>r</sup> Waissyon bagheyn . Itm omēs Natiui  
qui non dant butiř reddūt dno adiuicē t<sup>r</sup>io p dco p pasta

[p. 244.]

Adhuc  
de Sm<sup>a</sup>  
Past<sup>o</sup>  
Princip<sup>i</sup>  
t<sup>r</sup>  
Consue-  
tudines.

xij đ . ob  
dextrař t<sup>r</sup> garcois t<sup>r</sup> p pastu equi Ragloti .ix. s .v đ . ob pat  
plenius patet in villa de Wyckeweř.

Sm <sup>a</sup> past <sup>o</sup> liboř t <sup>r</sup> Natiū p a <sup>m</sup> . adiuicē p	
Pastu Staloñ t <sup>r</sup> garcois	xv s .ij. đ
Pastu lučř cū canib;	xxiiij s .vij đ
Pastu Pennack t <sup>r</sup> Weiř bagh	xij. s .iiij đ ob
Pastu dext <sup>er</sup> t <sup>r</sup> garcois	viiij. s .iiij đ
Pastu equi Ragloti	xiiij. đ . ob)

ad festū Exalt . s .  
C<sup>u</sup>cis.

Et omēs libi istius Cōmoti reddunt dno p a<sup>m</sup>. adiuicē p  
sustentačone domoř t<sup>r</sup> septiū Manerii de Dynorbyn ad t<sup>r</sup>mios  
Penř t<sup>r</sup> scī Michis p eq<sup>u</sup>les porcōes .xiiij. s .iiij. đ . et colligit<sup>r</sup>  
ista consuetudo inl<sup>r</sup> eos sc̄ tm eoř catalla ut dicunt.

Itm omēs Natiui istius Cōmoti qui dant butiř reddunt ad  
v. s .viiij. đ  
eodm in t<sup>r</sup>mios cōi pro sustentacōe domoř eiusd<sup>m</sup> Manerii t<sup>r</sup>  
vj. s .viiij. đ  
sustenř Molend<sup>r</sup> de Meynyot ut patet supius—xiiij. s .iiij. đ

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Sm<sup>a</sup> denař tã de libis q<sup>m</sup> de Nařis p—

Sustenã domoř ěis { Pent .x. § } s<sup>c</sup> p a<sup>m</sup> .xx. §.  
 { Sçi Mich .x. § }

Sustenã Molendã ěis { Pent ěij § .iiij. đ } s<sup>c</sup> p a<sup>m</sup> vj<sup>§</sup>. viijđ.  
 { Sçi Mich .iiij. § .iiij. đ }

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Consue-  
tudines.

Sm<sup>a</sup> denař exeunč de Nařis p diuisis minutę cõsuet—

Vidett.

Galtis ad Nař Do<sup>l</sup> ut nũc ěij. § . p xlviij. galtis.

Cribrãř auenã ad Pasch ut nũc ěij. § . p xxxvj Cribrãř.

Ouis ě agn eodm ěio ut nũc ix § p .viij. lxiiiij. oũ ě xxxvj. agn.

Opibz autũpnař ě Assũpč be M<sup>e</sup>. ut ěic xxj<sup>§</sup> p Clxviij. opibz.

Accidunt iste consuedines<sup>1</sup> scđm magę ě min<sup>o</sup> put pluř  
 fũint teñ de Natiuis vřl pauciores.

Sm<sup>a</sup> denař exeunč de Nařis qui non dant butiř de fine p  
 offič pũoiture eis relaxando p annũ ěio Exalt sçe Crucis .x. §.

Sm<sup>a</sup> valoř opũ arure ě herciature de Nařis de Meynyot .  
 Kilkydokę ě Dynorbyn Vagh<sup>n</sup> p estimacõem cõibz annis ad  
 Natař Dni .iiij. § . Tamen accidit sub incerto scđm pluraliř  
 Natioř habenč caruč ě ě.

Sm<sup>a</sup> valoř busce ad sepes puẽient ě de Nařis istius Cõmoti  
 facientibz vřl emendantibz sepes cõibz annis p estiacõem p<sup>mo</sup>  
 die Maii—ij. § . Accidit tamen sub incerto.

Et omes libi ě Naři isti<sup>o</sup> Cõmoti reddunt đno adinuicẽ  
 p annũ ad ěios Pent ě sçi Mich p pasř Forest ě in cõi—lx §  
 .viij. đ.

Sm<sup>a</sup> patet.

Et sic est Sm<sup>a</sup> valoř oĩm cõsuetũ pđict cõibz annis xvij. li  
 .vij. § .vij. đ . ob q<sup>a</sup> . đĩ.

Offič Ragloti cũ feod eius valet cõibz annis C. §

Offič Ryngildř valet cõibz annis cũ feod suis ěij. li .ij. §

Offič Iudič cũ feod suis valet cõibz annis xx. §

Offič Coidař cũ feod suis valet cõibz annis xl. § Officia

Offič Seruient pacis cũ feod suis lx. §

<sup>1</sup> So in the MS.

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 ňni valꝝ cōibꝝ annis }<sup>xx</sup>

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Offiĉ amobř cū amobragiis istius Cōmoti valet cōibꝝ annis i  
 Sm<sup>a</sup> valoř Officioꝝ ad firn̄ t̄is—

Penť . . . . . xij li .xij đ }  
 Sĉi Mich . . . . . xij li .xij đ }<sup>s<sup>c</sup>. p a<sup>m</sup> .xxvj li .ij. s.</sup>

Pquis  
Cuř.

Iřm pquis Cuř cū fiř releū intestatoꝝ t̄ ōibꝝ aliis esca  
 estimant<sup>r</sup> valere cōibꝝ annis—xx li. Sm<sup>a</sup> patet.

Pq<sup>i</sup>s  
Forest.

Iřm pquis Cuř Forest cū ōibꝝ escaet Forest istius Cōm  
 estimant<sup>r</sup> valere cōibꝝ annis—xx. s. Sm<sup>a</sup> patet.

Sm<sup>a</sup> valoř Manŕii de Dynorbyn quod est i đnico p a<sup>m</sup> .  
 xxiiij. li .x. s .vij<sup>d</sup>. q<sup>a</sup>.

Sm<sup>a</sup> s<sup>a</sup>maꝝ oīm reddituū cōsuetud̄ t̄ firn̄ isti<sup>o</sup> Cōmoti in  
 a<sup>o</sup> pl<sup>o</sup> t̄ alio min<sup>o</sup> in terminis.

Oīm Sĉoꝝ . . . . .	.vj li .xix s .xj. đ . ob.	} S <sup>c</sup> p a <sup>m</sup> .Clivj. l .vij. s .vj. đ . ob q <sup>a</sup> đī.
Nař Đni . . . . .	lxxviij. s .ix <sup>d</sup> ob q <sup>a</sup>	
Međ xl <sup>e</sup> . . . . .	. xxviij. s .v đ . q <sup>a</sup>	
Pasch . . . . .	. . . . . xij. s	
Penť . . . . .	lxvj. li .vj. s .j. đ q <sup>a</sup>	
Nař . s. Ioh . . . . .	. xxxv. s .j. đ . đī q <sup>a</sup>	
Assūpĉ be Mař . . . . .	. . . . . xxj. s .	
Exalř sĉe C <sup>u</sup> cis . . . . .	. . . . . C. s . ob q <sup>a</sup>	
Sĉi Michis . . . . .	lxvj. li .vj. s .j. đ q <sup>a</sup>	

Sm<sup>a</sup> valoř exituū q<sup>i</sup> accidūt sb inĉto i řn̄is—

Arure t̄ herciature . . . . . iij. s.

Busĉ ad sep̄ . . . . . ij. s.

Pquis t̄ exiř Forest . . . . . xx. s.

Pquis Cuř cū reř t̄ escaet xx. li.

Et sic est Sm<sup>a</sup> valoris tocius Cōmoti de Ysdulas p ann

in ōibꝝ exiř scđm istā extenĉ—<sup>xx</sup>C iiij . xix . li .iij. s .ij. đ t̄ đī q

Et potit app<sup>u</sup>ari p annū plus q<sup>a</sup>m nūc put patet p ptiĉ  
 in diūse villař de—xvij. li .viij. s .xj. đ.



*Extracts from Extent of Denbigh, 1835.*

APPENDIX Bf.

*Extent of the Villata of Dynorbyn Vaur.*

Maniū de Dynorbyn Vaur.

Situs Manerii de Dynorbyn in quo est una g<sup>a</sup>ngia cōpetens ⁊ alia penit<sup>o</sup> vastata p<sup>l</sup> gross<sup>s</sup> maereñ . unū g<sup>a</sup>nař ⁊ unā boueria ⁊ una dom<sup>o</sup> p feno ⁊ forag<sup>o</sup> debif conf uniūsař ij acř ⁊ unā ptič unde aysiañt domoř ⁊ Ouř valet p a<sup>m</sup> .v. s . Et est ibi unū colūbař ruinosū quod si repet<sup>r</sup> valebit p a<sup>m</sup> vj. s .viiij. d.

APP. Bf.  
[p. 214.]  
Capitale  
Mesuağ.

Sm<sup>a</sup> valoris capiř Mesuagii cū colūbař—xj. s .viiij<sup>d</sup>.

Et sunt ibi de ĩra arabili que potest quot<sup>o</sup> a<sup>o</sup> seiari .j. acř .iiij. rođ dī ⁊ xix. ptič que valent in grosso p a<sup>m</sup> iij. s .iiij. d. Sunt ĩ ibi de ĩra arabli cōūsa in tres seisonas .CCj. acř ⁊ xxxvj. ptič que valent p a<sup>m</sup> scđm diūsa p<sup>cia</sup> .xij. li .vij. s .ix. d. Unde in una seisona vidft in .ij. culturis in le Spitelfeld .lxvij. acř .xv. ptič p<sup>č</sup> acř .xv. d. In sēda seisona vid; in duab; peč ex pte occid<sup>o</sup> del Spitelfeld .viiij. acř .x. ptič dī . ⁊ in .ij. forlonge ex pte aust<sup>o</sup>li del Spitelfeld usq; ad viam regiā subt<sup>o</sup> Pendinas .lvij. acř .j. rođ .xix. ptič dī . p<sup>č</sup> cuiust<sup>o</sup> acř .xv. d. Et in ĩcia seison<sup>a</sup> in le Vaughleit subĳiori ex pte boriali vie p<sup>đ</sup>če .liiiij. acř dī ⁊ xvij. ptič p<sup>č</sup> acř .xv. d. Et ĩbm ex pte australi eiusđm vie .xv. acř ⁊ .xiiij. ptič p<sup>č</sup> acř .xij. d. ĩfm sunt ibi de veĳi frisč in cult<sup>a</sup> voca<sup>r</sup> le Maorderū .xl. acř dī ⁊ xxx. ptič que non valent conūti cū aliis seisonis ĩre arabit pp<sup>l</sup> eoř debilitatem q<sup>a</sup>pp<sup>l</sup> ordinant<sup>r</sup> de celo ad past<sup>a</sup>m bidenciū ⁊ valent p a<sup>m</sup> .xx. s .iiij. d. p<sup>č</sup> acř vj. d.

T<sup>o</sup>ra  
arabit.

Sm<sup>a</sup> toci<sup>o</sup> ĩre arabit—CCxliij acř .iiij. rođ dī ⁊ .v. ptič . val p a<sup>m</sup>—xiiij. li .xj<sup>s</sup>. v<sup>d</sup>.

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

APP. B f.

A. D.  
1335.

Sunt t̄ ibi in dñic̄ .xxij. ac̄ .iij. rod̄ t̄ iij. ptič̄ p<sup>ti</sup>. Vidit̄ in magno p<sup>to</sup> siml̄ iacent̄ .xvij. ac̄ .iij. rod̄ dī t̄ vij. ptič̄. Et nūc̄ p̄dēm p<sup>tū</sup> t̄ le Spitelfeld̄ cū una pua plač̄ int̄ h̄s arabilē subfiōr cult<sup>e</sup> de Spitelfeld̄ .iiij. ac̄ .iij. rod̄ t̄ .xv. ptič̄ t̄ valent̄ in uniūso p a<sup>m</sup> .lx. s̄ .vij. d̄ . p̄c̄ ac̄ ij. s̄ .vij. d̄.

Sm<sup>a</sup> ac̄ p<sup>ti</sup> .xxij. ac̄ t̄ xxxij. ptič̄ q<sup>o</sup>. val̄ p a<sup>m</sup> .lx. s̄ .vij. d̄.

Et sunt ibi de pastura sepali in dñicis .lxxij. ac̄ t̄ .xxxij. ptič̄ que valent̄ p a<sup>m</sup> . sc̄dm̄ diū<sup>s</sup> p̄c̄ .iiij. lī .vj. s̄ .q<sup>o</sup>. Unde in Marisco quod vocat̄ le Frit̄h̄ .lxvj. ac̄ .j. rod̄ dī t̄ .x. ptič̄ p̄c̄ ac̄ .xv. d̄ . In quadam plač̄ int̄ Fram arabit̄ vidit̄ in campo desup le Spitelfeld̄ j. rod̄ dī t̄ xvj. ptič̄ p̄c̄ in toto .iiij. d̄ . It̄m in .j. pcelt̄ subtus Pendinas .j. ac̄ .j. rod̄ t̄ .xv. ptič̄ p̄c̄ ac̄ .xij. d̄ t̄ a bosco de Pendinas usq̄ ad port̄ Mañū ex ut<sup>a</sup>q̄ pte le Longeclogh̄ cū virid̄ ex<sup>a</sup> portā .iij. ac̄ .iij. rod̄ dī t̄ xij. ptič̄ . p̄c̄ ac̄ .iiij. d̄.

Past<sup>a</sup>  
sepat̄.

[p. 215.]

Sm<sup>a</sup> acraz̄ pasture—lxxij. ac̄ t̄ xxxij. ptič̄ q<sup>o</sup> . val̄ p a<sup>m</sup> .iiij. lī .vj<sup>s</sup>. q<sup>a</sup>.

Boscus.

Est ibi unus boscus qui vocat̄ Pendinas vestitus debili subbosco qui cōtin<sup>z</sup> .xxxij. ac̄ .iij. rod̄ qui potit̄ amputari quot̄ duodecimo anno t̄ tunc valebit ac̄ .iiij. s̄ . Et sic si subboscus pporcionet̄ in .xij. ptes equales valebit p annū .xj. s̄ .iiij. d̄ . Pastura d̄ci bosci si ita pporcionet̄ valebit n<sup>o</sup> .ij. s̄ .ix. d̄.

Sm<sup>a</sup> acraz̄ bosci .xxxij. ac̄ .iij. rod̄ que val̄ p a<sup>m</sup> s̄ pporcionet̄—xiiij. s̄.

Adam Anneiesone tenet ad voluntatem de p̄dict̄ dñic̄ .j. plač̄ t̄re cōt̄ .j. ac̄ .j. rod̄ t̄ .xj. ptič̄ subt<sup>o</sup> boscū de Pendinas reddo p ea p a<sup>m</sup> .vj. s̄ . ad t̄ios Pen̄ t̄ s̄ci Michis p eq̄les porcōnes.

T<sup>a</sup>)  
ra  
arentaī  
ad  
voluntaī.

It̄m Adam ap Thornlee tenet it̄m .j. plač̄ t̄re ad voluntatē dñi que continet̄ .iij. ac̄ . t̄ xxv. ptič̄ . reddo p annū ad t̄ios p̄d̄cōs .v. s̄ . equis porcōib<sup>z</sup>.

Adam fit̄ Rič̄i tenet it̄m .j. plač̄ cōt̄ ij. ac̄ .iij. rod̄ t̄ .xiiij. ptič̄ reddo p a<sup>m</sup> t̄is p̄d̄cis .vj. s̄ .vj. d̄.

*Extracts from Extent of Denbigh, 1335.*

Iohes de Rothelan tenet ibm .iiij. ac̄ .j. rod dī t̄ .xxvij. p̄tič t̄re assar̄t de bosč de Pendinas . r̄ . p̄ a<sup>m</sup> .viiij. s̄ . eisđ t̄is . Et Ričus del Nant tenet iux<sup>a</sup> le Maorderue quamdam plac̄ t̄re p̄ xvj. ac̄ t̄ .iiij. p̄tič t̄re . r̄ . p̄ a<sup>m</sup> t̄is p̄dčis .viiij. s̄.

APP. B f.

A. D.  
1335.

Sm<sup>a</sup> acraž t̄re arentať .xxvij. ac̄ .j. rod dī q<sup>e</sup> redd̄ p̄ a<sup>m</sup> ad ij<sup>os</sup>. t̄ios—xxxij. s̄ .vj. đ.

Iťm p̄quis Cuť estimant<sup>r</sup> valere cōibz annis—xiiij. s̄ .iiij. đ.

Sm<sup>a</sup> patet.

Sm<sup>a</sup> valoris tocius Maneť de Dynorbyn i oĩbz exiť p̄ a<sup>m</sup>—xxiiij. li .x. s̄ .vij. đ q<sup>a</sup>.

Et est ibi quedam Hamelt que p̄tiť ad Maneť p̄dčm t̄ consistebat temporibz Princip̄ inteḡr in manibz Nat̄ioz qui consueuerūt face diũs consueť t̄ opa ad Maneť de Dynorbyn que nũc eis arent̄ a tempore Comiť Lincoln̄ . Ita qđ oĩes Natiui eiusdm̄ Hamelt reddūt adinuicē p̄ annũ p̄ oĩmimodis redditibz . consuetud̄ t̄ opibz ad t̄ios Penť t̄ sc̄i Michis p̄ equales porčones .xxxv. s̄ .x. đ . Et iĩdm̄ Custumarii teť inť se hereditať totam illam Hamelt p̄l̄ .xl. ac̄ dī . t̄ xxx p̄tič que conũtunt<sup>r</sup> in dōič Maneť sup̄dč̄i . t̄ p̄l̄ .xxxvij. ac̄ dī que arent̄ inferius ut statim pať in posũm.

Hamelt  
de Mayr-  
dreue.

Sm<sup>a</sup> Reddiť t̄ cons̄ Hamelt de Mayrdreue arent̄ in t̄nis

Penť .xvij<sup>s</sup>. xj. đ . } s<sup>e</sup> p̄ a<sup>m</sup> .xxxv<sup>s</sup>.  
Sc̄i Michis .xvij<sup>s</sup>. xj<sup>d</sup> } x<sup>d</sup>.

Cōitas ville tenet .xiiij. ac̄ de escaet̄ p̄č ac̄ .viiij. đ . r̄ . p̄ a<sup>m</sup> ad ij<sup>os</sup> t̄ios p̄dčos .ix. s̄ .iiij. đ.

Eadem Cōitas tenet .viiij. ac̄ t̄re eiusdm̄ p̄č . r̄ . l̄ . p̄ .v. s̄ .iiij. đ.

Willym Cam tenet .iiij. ac̄ dī eiusdm̄ p̄č . r̄ . l̄ . p̄ .xx. đ.

Griff ap Iacke tenet .iiij. ac̄ eiusđ p̄č . r̄ . l̄ . p̄ .ij. s̄ .viiij. đ.

Hamelt  
de Mayr-  
dreue.

Iohes de Rothelan tenet .iiij. ac̄ eiusđ p̄č . r̄ . l̄ . p̄ .ij. s̄ .viiij. đ.

Iohes de Pontefracto t̄ Robtus de Castelford̄ teť q<sup>and</sup>am plac̄ vocať Thle Tee Madokę que cont̄ .vj. ac̄ r̄ . l̄ . p̄ . in grosso .iiij. s̄.

*Extracts from Extent of Denbigh, 1335.*

APP. B f.

A.D.  
1335

Sm<sup>a</sup> firũ de Maydreue ¶is { Pent .xij. s .x. d .  
S̄ci Mich .xij. s .x. d .  
S<sup>o</sup> p a<sup>m</sup> xxv. s .viiij. d p xxxviiij ac̄r dī ¶re.

[p. 2 .6. Et sic supsunt de ppte dñi ibm .xviiij. ac̄r ¶re ¶t vasti p  
Herbağ. quağ hbağ comunitas ville reddit p a<sup>m</sup> . ad ij<sup>os</sup>. ¶ios p̄d̄cos  
No<sup>a</sup>. .v. s . Et ¶n valeret quelibet ac̄r ad app<sup>a</sup>and p a<sup>m</sup> . ad mir<sup>o</sup>  
iiij. d . Et sic foret app<sup>a</sup>amentũ plus q<sup>a</sup>m nunc .xij. d .

Sm<sup>a</sup> herbağ p a<sup>m</sup>—v. s.

Et sic restat clarus valor tocus Manũii cũ villata de  
Dynorbyn Vaur p a<sup>m</sup> . i uniũso—xxviiij. li .xviij. s .j. d q<sup>a</sup>.

*Extracts from Extent of Denbigh, 1335.*

APPENDIX Bg.

*Extent of the Villata of Tebrith.*

Ros Ughdulas.

Extenta Cōmoti de Ughdulas facta anno regni Regis Edwardi tercii post cōquestū .viij<sup>o</sup>. APP. Bg.

Dominus nichil het in dñico in Cōmoto de Ughdulas nisi pporcōes que sibi acciderūt in diūsis villaſ de quib; porcōib; rñdebit<sup>r</sup> iferi<sup>o</sup> in qualibet villaſ p se . que quidem porcōes acciderunt dño tāq<sup>m</sup> escaſ ptim raçone mortuoꝝ cont<sup>r</sup> pacem ptim p defcū seruiç t c. A.D.  
1335.  
[P. 246.]

Villata de Tebrith.

Tota villata de Tebrith cū Hamelſ suis de Maenocke t Keukenkestilth tenet<sup>r</sup> in quinq; lectis quoꝝ quodlibet lectū . solebat reddere de Tungel dum fuit integ<sup>r</sup> in mañ viuoꝝ tenenç .iiij. s . t̄m̄io Oīm Sçoꝝ . Vidit Wele Genthlyn ap Pithle . Wele Kemmyngel ap Pithle . Wele Cadugan ap Pithle . Wele Edeñ ap Pithle t Wele Risshard ap Pithle Et sunt oīes tenentes in vilt t Hamelſ p̄dcis libi P<sup>o</sup>daſ t null<sup>o</sup> Natius t vocant<sup>r</sup> Wyrion Pithle.

Ioꝝ Gogh ap Madok Eynon ap Yenaſe ap Ph . Daid ap Ieu<sup>n</sup> Gogh Madoke ap Meuryke ap Heilyn tenent .iiij<sup>o</sup>. ptes istius Wele reddo de Tungel adinuicē t̄m̄io Oīm Sçoꝝ .iiij. s . ij. d . ob . Et p pas<sup>t</sup> P<sup>o</sup>nç p annū ad Nataſ Dni .xv. d . Et isti cū cū<sup>1</sup> oīib; aliis Priodaſ isti<sup>o</sup> ville reddunt adinuicē p pas<sup>t</sup> P<sup>o</sup>nç Með xl<sup>o</sup> . ij. s . ad festū Naſ Sçi

Wele  
Gen-  
thlyn.

<sup>1</sup> So in the MS.

Extracts from Extent of Denbigh, 1335.

APP. B g

A.D.  
1335.

Iohis Baſte .ij. s ⁊ ad feſtū Exalt̄ S̄ce Crucis .ij. s . Et facient om̄ia alia ſuic̄ in cōi cū om̄ibꝫ libis iſtius Cōmoti, que patebunt inferius in fine iſtius Cōmoti . Et v<sup>ta</sup>. ps iſtius Cōmoti eſt eſcaet̄ dñi Unde r̄ndet̄ inferius.

Griff̄ ap Dd ap Aur Madok̄ ap Aur Vagh<sup>an</sup> . Yen<sup>an</sup> Vagh<sup>an</sup> ap Ienan . Yeuan ap Dd Aur . Ioꝝ Eynon ⁊ David fr̄es eius Tud̄er ap Ioꝝ ap Aur . Heilyn Gruff ⁊ David fr̄es eius Tud̄er ap Madok̄ Vagh<sup>an</sup> . Mađ fr̄ eius . Yeuan Guyn ap Mađ . Yeuan ap Dd ap Keñ . Yeuan ap Dd ap Madok̄ . Bleth ap Ioꝝ Vagh<sup>an</sup> . David fr̄ eius David ap Grono Vagh<sup>an</sup> ap ḡg . Tud̄er fr̄ eius Bleth ap Dd ap Griff̄ry Eynon Gogh̄ ap Eynon ⁊ Ithel ap Grono Gogh̄ tenent tres ptes iſti<sup>9</sup> Wele excepta inde xxxvj<sup>ta</sup> pte reddo de Tunge adinuicē ſm̄io Oīm S̄coꝝ .ij. s .ij. đ . Et p paſt̄ P<sup>nc</sup> ad Nataſ̄ Dñi .xij. đ q<sup>a</sup> . ⁊ ceſa ſuicia cū aliis in cōi ut ſup<sup>a</sup> . Et .iiij<sup>ta</sup>. ps ⁊ xxxvj<sup>ta</sup>. ps ceſū triū pciū iſti<sup>9</sup> Wele ſūt eſcaet̄ dñi Uñ r̄ndet̄ cū ceſis eſcaetis inferius.

Wele  
Ken-  
nyng.

Wele  
Caduḡ.

Wele  
Edeñ.

Ioꝝ ap Willym ap Mereduth̄ . Caduḡ ap Willym ap Caduḡ . Lt̄ . Gogh̄ ap Dd . Mereduth̄ fr̄ ei<sup>9</sup> . Mereduth̄ ap Lt̄ Meiller . Ioꝝ ap Tud̄<sup>r</sup> ap Eynon ⁊ Keñ ap Dd Voyl ⁊ Hoel ap Dd ap Doyok̄ tenent medietatē ⁊ duodecimā ptē iſti<sup>9</sup> Wele . f . de Tunge adinuicem ſm̄io oīm S̄coꝝ .ij. s .iiij. đ Et p paſta P<sup>nc</sup>iḡ ad Natale Dñi—xj. đ . Et ceſa ſuicia cū aliis in cōi ut ſup<sup>a</sup> . Et reſiduū iſtius Wele eſt eſcaet̄ dñi . Unde reſpondet̄ cū ceſis eſcaetis inferius.

Meređ ap Mađ ap Eynō . Dd Loyd ap Lauwargh̄ . Tud̄er ap Griffuth̄ ap Groñ Eynon Gogh̄ ap Dd . Groñ ap Ioꝝ Gogh̄ . Bleth ap Ioꝝ ap Groñ ⁊ Griff̄ ap Ioꝝ ap Groñ tenent totū iſtud

Et om̄es iſti  
libi Priodaſ̄.  
adnuicē p Paſi  
Staloñ ⁊ garē  
luč cū canibꝫ  
⁊ Pennak̄ ⁊  
Waist̄ beg-  
heyn p<sup>a</sup> . ad  
fm̄ Exalt̄ S̄ce  
Crucis .ij. s  
.x. đ . Et  
colligit̄ inſ  
eos p̄ eoꝝ  
catalla.

caue

*Extracts from Extent of Denbigh, 1335.*

Wele reddo de Tungel adinuicem l̄mio Oim S̄coz̄ .iiij. s̄ . Et p̄ pastu P̄n̄c̄ ad Natai Do<sup>i</sup> .xviiij. d̄ . Et ceſa ſuič in cōi cū aliis ut sup<sup>a</sup> Et dñs nullam habet escaetā in isto Wele.

APP. Bg.  
A.D.  
1335.

Lauwargh ap Meiller ap Caduḡ . Daid ap Griffri ap Yenaſe Eynon fr eius Daid ap Edeñ ap Daniel 7 Edeñ fr eius tenent totū istud Wele . 7 . de Tungel adinuicē l̄mio oim S̄coz̄ .iiij. s̄ . Et p̄ past̄ Prinč ad Naī Dni .xviiij. d̄ 7 ceſa ſuič in cōi cū aliis supius . Et dñs nullam het escaeť in isto Wele.

Wele  
Riss-  
hard.

Sm<sup>a</sup> Tungel de Tebryth p̄ a<sup>m</sup>. l̄mio Oim S̄coz̄—xvj<sup>s̄</sup>. viij<sup>d̄</sup>. ob.

Sm<sup>a</sup> past<sup>o</sup> P̄n̄c̄ l̄is {  
     { Naī Dni vj<sup>s̄</sup> .iiij. d̄ . ob q<sup>a</sup>  
     { Međ .xl<sup>e</sup> . . . . . ij. s̄ .  
     { Nat . s . Ioh Bap̄t . ij. s̄  
     { Exalť S̄ce Crucis . ij. s̄ }  
 } Sic p̄ a<sup>m</sup>. xij<sup>s̄</sup>.  
     { ij. d̄ ob q<sup>a</sup>

Et contiet ppars escaeť dñi in vilt 7 Hamelt p̄dcis  
<sup>c</sup>  
 .iiij. xxv. acř dī l̄re bosč 7 vať que app<sup>u</sup>ant<sup>r</sup> ut statim patebit  
 in postum.

\* \* \*

*Extracts from Extent of Denbigh, 1335.*

APPENDIX B h.

*Extract from the Cymwd of Ughalet.*

APP. B h.

A. D.  
1335.  
[p. 153.]

. Et quicumq; eoꝝ obierit filius eius ꝛ heres dabit dno p releū anteq<sup>a</sup> eius hereditatē optine possit v. s . Et si filius non hūit tunc frat̄ eius aut nepos aut consanguineus qui eius heres ppinquior fūit videt̄ in ꝓcio gradu vel infra dabit p releū suo x. s . Et qui in remoꝓori gradu fūit q<sup>m</sup> in ꝓtio non potit hereditē exige n<sup>o</sup> optinere q; ex<sup>a</sup> ꝓciū gradū nō est inꝓ eos descensus hereditarius s; in hoc cāu erit ꝓra pū escaē dñi Tamen si dñs velit hī<sup>o</sup> ꝓram alicui tenenti dimittere cicuis dimittenda est ppinquiori de sanguine illius a quo ꝓra illa sic accidit dno p defectu sanguinis ppinquioris q<sup>m</sup> alicui ext<sup>a</sup>nio p vero valore ꝛ ċ.

Item si quis eoꝝ seu quozcumq; alioꝝ Natioꝝ istius Cōmoti filiam suam maritauit aut quecumq; filiaꝝ Natiū seipam maritauit ꝛl eciam sup fornicacōe conuicta fūit dabit dno p amobr v. s . Et si ipa forte non hūit vnde solūe ppinquoies pentes eius seu amici soluant p ea . Et eciam si vñ alicui<sup>o</sup> Natiui sup adultio conuict fūit maritus eius soluet p ea simitr p amobr v. s . Et h quocienscumq; alique eaꝝ sr hui<sup>o</sup>mo<sup>l</sup> maritaꝝ Fornicacōib; aut adultiis cum diū psonis comissꝛ seu itatꝛ conuinci potunt.<sup>1</sup>

<sup>1</sup> There is a similar statement at the end of the Extent of the Cymwd of Ros Ughdulas.

APPENDIX B i.

*Extract from the Cymwd of Ussalet.*

APP. B i.

A. D.  
1335.  
[p. 148.]

Dicunt eciam qđ fī libi Preodaꝛ post mortem patris sui dabit dno p releuio suo añq<sup>m</sup> hereditē suam possideat x. s . Et frat̄ aut nepos aut consanguineus inf<sup>a</sup> ꝓciū gradum ꝛ in ꝓcio gradu dabit p releuio suo post mortem anteq<sup>m</sup> sui anteq<sup>m</sup> eius hereditē optineat xx. s . Et vlt<sup>a</sup> ꝓciū gradū non est inꝓ eos ius hereditē s; erit ꝓra escaē dñi p defectu herede ꝛċ.



## APPENDIX C.

### EXTRACTS FROM EXTENT OF THE LANDS OF THE BISHOP OF ST. DAVID'S, A.D. 1326.

*Additional MSS. 34135, British Museum.*

Extentē oīm terrarū et reddituū dñi Ep̄i Meneū fact̄ p Maḡr̄m Daid Fraunceys Cancellar̄ Meneuens̄ tempore venerabit̄ patris dñi Daid Martyñ . Dei gr̄a Ep̄i loci Anno Dni . Mil̄mo .CCC <sup>mo</sup> . vicesimo sexto.	APP. C. <hr style="width: 50%; margin: 0 auto;"/> A.D. 1326. [Fol. 1.]
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\* \* \*

Villa de Landewybreuy. [Fol. 35.]

Oweyñ ap Lt . Ythel Loyd . Gr̄ ap Ieu<sup>an</sup> . Ieu<sup>an</sup> Seys .  
 Daid ap Gruff Dun . Ieu<sup>an</sup> ap Gwelowe . Ieu<sup>an</sup> ap Gr̄ ap  
 Lt . ⁊ Hō ap Ieu<sup>an</sup> iurati ibm dicunt p sac̄r̄m eoꝝ q̄d dñs het  
 ibm unā domum in villa Et vať p annū ad locand̄ ij. s.

\* \* \*

Patria de Landewybreuy. [Fol. 36.]

\* \* \*

It̄m dicūt q̄d sunt ibid̄ .viiij. lecti qui vocant̄ Gwely de Libri  
teñt̄.  
 p̄mo Gwely Lt ap Vryeñ . Iorūth̄ Gogh̄ . Iorūth̄ ap Gr̄ . ⁊  
 descendentes ab eisđ redd̄ dño p annū .iiij. s̄ .iiij. đ ad fm sc̄i  
 Mich̄ . De sc̄do Gwely sunt Kediur ap Cradoc . Gwas-  
 myhangel ap Cradoc ⁊ descendentes ab eisđ redd̄ dño p annū  
 ij. s̄ .iiij. đ . eođ ƿm̄io . De tercio . Gwely sūt Cadog<sup>an</sup>  
 Cap̄tus Eueř fit Cap̄ti . Iorūth̄ ap Cradoc ⁊ descendentes ab  
 eisđ redd̄ dño ij. s̄ .iiij. đ eođ ƿio . De quarto . Gwely sūt  
 Gronou ap Duthgu . Daid ap Gwyon . Trah<sup>an</sup> ap Ithel ⁊  
 descendentes ab eisđ redd̄ dño p annū ij. s̄ .iiij. đ . De

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quinto . Gwely sunt David ap Traharū Ph ap Cadogañ . Eynoñ Vagh<sup>n</sup> ⁊ descendentes ab eisð redd ðno p annū .iiij. s .iiij. ð . eod ʒ . De sexto . Gwely sunt Ph ap Cadrand . Gurgeñ fraʒ eius David David frater eiusðm ⁊ descendentes ab eisð redd ðno p a<sup>m</sup> .iiij. s .iiij. ð . eod ʒ . De septimo . Gwely sunt Meileř Capffus David ap Auel Gwas Dewy Vagh<sup>n</sup> . ⁊ descendentes ab eisð redd ðno p a<sup>m</sup> .iiij. s .iiij. ð . eod ʒio . De octauo . Gwely sunt David Coyg<sup>2</sup> David ap Zosseth . Cadogañ ap Dd . ⁊ descendentes ab eisð redd ðno p annū .iiij. s .iiij. ð . eod ʒio . Et omēs ʒðci tenent p antiquam tenurā vid; p Ach ⁊ Edrid.

Sm<sup>a</sup>—xxvj. s .viiij. ð.

Seruiç.

Et omēs ʒðci dabūt p hietř .vij. s .vj. ð . Et dabūt p leyrwiř .ij. s . Et quol; iij<sup>o</sup> anno p cōmorth in klā Maii .viiij. vacč . Et sic diuidendo quol; .iiij<sup>o</sup> anno est valor ðno .xvij. s .ix. ð . Et dabūt pannag vi; ubi vij porci vl pires fūint j. Et si pauçores n<sup>1</sup> . Ita qđ dñs porco; eligat .ij. de uniũso ⁊ dñs funu ʒciũ Et cariare ðent grossũ mēñ qđ t<sup>hi</sup> non potest p .j. equũ de foresta de Atp usq; Mañliũ de Landogy p quinq; domib; ibid faciend vi; aula Cañia ðni Coquina stablo ⁊ grang sumptib; suis Et cariare ðent gross mēñ p molend quociens opus fūit . Et emendare fossam eiusð Et molares eiusð cariare sumptib; eo; . Et faç secř ad molend Et dicūt qđ heredes cui<sup>2</sup>lit compelli ðent ad recipiend heditař post mortem penř faciend inde ʒuiç debiř ⁊ consueř . Et duçe ðent prisonēs apud villa<sup>1</sup> de Landewy Et de villa usq; Lawhad quociens opus fūit sũptib; suis Et faç secř Cuř de .iiij. sept in .iiij. sept . Et est cōe añciament eo; .vij. s .vj. ð . Et in Nund ibid faç clausurā modo ⁊ locis consueř cũ quinq; villis sequeñ sũptib; suis . Et omēs tenentes libo; de Cardiganshire solue ðent tholloñ de reb; ⁊ ařalib; vend ⁊ empř . Et valent dicř ʒuiç ⁊ cons p estimacōem

Añcia-  
mēt vij. s  
.vj. ð

Sm<sup>a</sup>—

<sup>1</sup> So in the MS.

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Carthely.

Iť dicunt qđ pñť 7 pquis iĥm valent p annũ .iij. 8.

APP. C.

Iť dicũt qđ est iĥm .j. lectus qui vocat<sup>r</sup>. Gwely . de quo sũt Ieu<sup>n</sup> Vagh<sup>n</sup> ap Ieu<sup>n</sup> Wyth Lewet ap Gurgeñ . Gruff Hageř 7 descendentĩ ab eisđ reddđ đno p annũ .vj. 8 .viiij. đ . ad fm sđi Mich.

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[Fol. 37.]  
pñcua.  
Liĥi.

Sm<sup>a</sup>—

Et omēs pđci dabũt unā vaccā quol; .iij. anno in kñ Maii p Cōmorth . Et val; porĥo cuiuslĩt anni .ij. 8 .ij. đ . Et facient oĩa řuiĥ 7 consũt ut đci tenentes de p̄ria de Landewybreny.

Seruiĥ.

\* . \* . \*

Llannon.

Eynon ap Wylm . Cadogañ ap Ieu<sup>n</sup> 7 Ieu<sup>n</sup> ap Howel . iurati ibiđ dicunt p sacřm eoř qđ pñť 7 pquis Cuř iĥm transeũt cũ Cuř de Landewy Aberarth . Iť dicũt qđ est iĥm unus lectus qui dicit<sup>r</sup> Gwely de quo sunt đci iurař cũ sequela 7 descendentĩ ab eisđ reddđ đno p annũ .vj. 8 .viiij. đ ad fm sđi Mich.

[Fol. 38.]

Liĥi.  
Infra  
parochiam  
de  
Llansan-  
frede.<sup>1</sup>

Sm<sup>a</sup>—

Et omēs pđci dabũt quol; .iij<sup>o</sup>. anno in kñ Maii unā vacĥ p cōmorth . Et val; porcio cui<sup>o</sup>lĩt anni .ij. 8 .ij. đ . Et faĥ omĩa řuiĥ 7 consuetudũt ut pđci tenentes de Landewybreny.

Seruiĥ.

Sm<sup>a</sup>—

\* . \* . \*

Bangor.

Iť dicũt qđ sunt iĥm .iiij<sup>o</sup>. lecti de quib; p<sup>1</sup>mus vocat<sup>r</sup>. Gwely Enewris de quo sunt tenentĩ Lewet Capitus Gruff ap Ieu<sup>n</sup> 7 eoř cōporĥ . Et reddđ đno p a<sup>m</sup> .v. 8 ad fm sđi Mich . Et sĥdus lectus vo<sup>r</sup> . Gwely Oyroñ . redewyth de quo sunt tenentes Yweryth fit Gronou Ieu<sup>n</sup> ap Ricardđ . Res ap Gř 7 eoř comporĥ . Et reddđ đno p annũ .v. 8 eođ 9 . Et .iiij<sup>o</sup>. lect<sup>o</sup>

[Fol. 39.]

Tenentĩ  
iĥm.

<sup>1</sup> In a later hand.

*Extent of St. David's, 1326.*

APP. C. vo<sup>r</sup> . Oyroñ cuelyn de quo sūt tenentes Gruff ap Res . Ieu<sup>n</sup>  
ap Adafel 7 eoꝝ comporc̄ . Et redd̄ dno p a<sup>m</sup> .v. 8 eodm tmino.  
A.D. 1326.  
[Fol. 54.  
Libi. Sma .xx. 8.

Archñatus Brechoñ . Glastoñi.

Iñm dicūt qđ sunt iñm .iiij. lecti qui vulgo vocant<sup>r</sup> Gwele .  
De p<sup>o</sup> Gwele est stipes Cregel 7 descendentes ab eod̄ redd̄ dno  
p a<sup>m</sup> .iiij. 8 . ad fm s̄ci Mich . Et de s̄do lecto est stipes  
Kenyllyn 7 descend̄ ab eod̄ redd̄ dno p annū .iiij. 8 eod̄ t̄io .  
Et de .iiij. lecto Kywryđ est stipes 7 descend̄ ab eod̄ redd̄ dno  
p a<sup>m</sup> .iiij. 8 . eod̄ t̄io.  
Sm —xij. 8.

## APPENDIX D.

INQUISITION CONCERNING THE SEIZURE BY  
PRINCE LLEWELYN OF LANDS HELD IN DOWER  
BY A WIDOW, AND CHARTERS OF GRIFFIN,  
SON OF MADOC, LORD OF BROMFELD, GRANT-  
ING THE VILLÆ OF HENGEMERE, LANER-  
PANNA, AND CNOLTON, AND THE MANOR OF  
EYTUNE, IN MAELOR SEYSNEK, TO EMMA, HIS  
WIFE, FOR HER LIFE; AND CONFIRMATION  
BY HIS SONS MADOC, LLYWELYN, OWEN, AND  
GRIFFIN, A.D. 1270.

*Chancery Inquisition post Mortem, 5 Edw. I., No. 78,  
Public Record Office.*

Edwardus Dei gr̃a Rex Angl̃ Dñs Hibñ ⁊ Dux Aquit̃ APP. D.  
dil̃co ⁊ fideli suo Guncelino de Batelesme Iustiç suo Cestr̃ A.D.  
salutem . Monstravit nob̃ Emma que fuit vx̃ Griffini fit̃ 1270.  
Madocii qđ cum ip̃a tenuisset Maneria de Ouertoñ ⁊ Etoñ cum (m. 1.)  
ptiñ ⁊ quasdam t̃ras ⁊ teñ in Maylor Sesnekç de dono p̃dci  
Griffini qđdam viri sui Habend̃ ad totam vitam eiusdem  
Emme et ip̃a in pacifica seisina Manioz t̃raz ⁊ teñ p̃dcoz  
semp hactenus scđm çsuetudinē pciũ illaz extitit Balti ñri de  
Brumeffeud ip̃am a seisina sua Manioz t̃raz ⁊ teñ illoz eiecerunt  
et ea ei adhuc detinent in ip̃ius Emme dāpnũ nō modicum ⁊  
g̃uamen Nos igit̃ sup̃ p̃missis çtiorari volentes, vob̃ mandam̃  
qđ p̃ sacřm p̃boz ⁊ leg̃ hōiñm de ptibz de Brumeffeud p̃ quos  
rei veritas melius sciri potit̃ diligent̃ inquiratis, quis Mania  
illa t̃ras ⁊ teñ p̃fate Emme contulit, et si ei collata fũint  
tenenda ad t̃minũ vite p̃ feoffamentum p̃fati Griffini ũl in  
dotē et si ad t̃minũ vite qualiç ⁊ quomodo ⁊ si in dotem

*Inquisition and Charters, A.D. 1270.*

APP. D qualis et quomodo et si p baltos nros ul alios eiecta fuit a  
A.D. 1270. seisina sua pdca et si p baltos nros qualis et qua de causa . et  
si p alios p quos et qualis et qua de causa Et inquisicōem inde  
distincte et apte fcam sub sigillo v̄ro et sigill eoz p quos fca  
fuit nob sine diloe mittatis et hoc b̄re T̄ me ip̄o ap̄d Wygor̄n  
vj die Jul̄ anno r̄ n̄ q̄nto.

(m. 2.) Inquis fca p Guncelinū de Badelesm̄e Iustiē Cest̄r die  
Martis px̄ ante festum sc̄e Margarete anno r̄ r̄ Ē. q̄nto ap̄d  
Fardoñ sc̄dm tenorē b̄ris d̄ni Reḡ sibi directi p subsc̄ptos  
videlicet Houel ab Lewelyn . Ingnon fit Lewelyñ . Yoruerth  
fit Kenewrik̄ . Joruerth fit Griffuñ . Houa fit Phi . Maddok̄  
fit Houel . Houa Waghan . Maddok̄ Waghan . Kenewrik̄  
f̄rem eius . Kenewrik̄ fit Yonas . Houen f̄rem eius . Howeyn  
fit Phi . Blethin Wich . Blethin fit Maddoci . Gronou fit  
Ythel . Kenewrik̄ fit Lewelyn . Kenewrik̄ fit Griffuñ et  
Geruasium fit Eyner . Juratos . qui dicūt sup sac̄rū suū q̄d  
Griffinus de Brumfeld quando Emmam fit Hen̄ de Aldetheliē  
duxit in v̄xm dedit eidē Emme Man̄iū de Oūtoñ et Malor  
Saysnek̄ cū om̄ib; p̄tiñ ad v̄minū vite sue et eadem Emma p  
balliuū suū Jul̄ omnia explē d̄ci Man̄ii cep̄ ad opus suū pp̄um  
toto t̄pe vite d̄ci Griffini viri sui . Requisiti : si illud Man̄iū  
cū Malor Saysnek̄ collatū fuit eidē noīe feofamenti v̄l dotis .  
dicūt q̄d p feoffamentū d̄ci Griffini et p cartam suam quam  
porexit ibidem . Req̄siti : q̄lis et quomodo d̄ca Emma venit  
ad man̄iū de [E]yton dicūt q̄d d̄cm Man̄iū fuit eschaet̄ d̄ci  
Griffini p mortē Howel̄ fr̄is eius . et postq̄m idem Griffinus inde  
huit bonam et pacificā seis [et] Man̄ium pd̄cm dedit d̄ce  
Emme v̄x sue . Req̄siti . si noīe dotis v̄l feoffamenti . dicūt q̄d  
p feoffamentū et p quandā cartā q̄m porrexit ibid̄ que illud  
idē testat̄ Simul cū cōfirmacōe hered̄ d̄ci Griffini q̄m eidē  
Emme fecerūt post mortē d̄ci Griffini et cū cōfirmacōe Lewelini  
tunc p̄ncipis Walt̄ que om̄es donacōes ḡfirmavit . Requis̄ q̄lis  
et q̄modo . dicūt q̄d gsuetudo Walt̄ est q̄d vnusq̄sq; Walicus  
ad voluntatē suā dare potest v̄x sue terras et ten sua ante spon-  
salia v̄l post put sibi cederit volūtati . Req̄siti : si p baltos d̄ni

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Rege dca Emma eiecta fuit de lris et ten pdcis vl p alios : Dicut qd post mortē dci Griffini eadē Emma stetit in seis de omib; lris et ten pdcis usq; Guerram inceptam in Angt et Walt et extunc eo qd dca Emma fuit ad fidē dñi Rege in Angt dcs Lewelinus ipsam de omib; lris et ten pdcis eiecit et dcas lras et ten reddidit Madoco fit Griffini. Dicut t qd consuetudo Wallie tat qd quocienscūq; aliquis p timore guerre vl alia occone reliquerit lram suā et recesserit de Wallia ad alias ptes bene licebit dno lram illā seysire tāq; escaetā suam et face inde voluntatē suam.

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[*Endorsed*]

dedit x. li. redditus de Maylor Seysneke et ptē dnicaz de Oūtoñ scitt gngiam in bosco et assart que eadē Emma assartavit et piscar et Molend.  
Expectet reditū regis a Wallia.

Sciant presentes et futi qd ego Griffinus fit Madoci dñs (m. 3.) de Bromfeld assensu et cōsensu hered meoz dedi et cōcessi et hac presenti carta mea cōfirmaui dñe Emme vxor mee legitime filie dñi Henr de Audidele totam patam que vocat Maylorseysnec quoad uixerit videt Mahium de Oūtoñ cū Molend et Gurgite et omib; aliis ptiñ suis, villam de Hengeñle cū suis ptiñ. Villam de Lanerpanna cū suis ptiñ. Cnoltoñ cū suis ptiñ et omes villas que infra limites pdce pat'e de Mailorseysnec cōtinent put ego melius et liberi dcam patam hui et dare potui. ita tamen qd nō possit dcam patam ul aliq ptē eiusdē dare vendere ul inuadiare ul aliquo modo alienare. set post obitū illi pdca pat'a ad me ul hered meos reūtet. Et qd dca lra a dno Walt nō subt'hat. Et ut hec mea donaço et cōcessio quoad uixerit rata et stabit pmaneat psens sc'ptū sigilli mei inpressione roborau.

Hiis testib; dno Aniano Epō de Sōo Asaf. dno Yarwarth abbe de Valle crucis. Madoco. Leulino. Oweno. Griffino. filiis meis. Dno Dauid decano de Bromfeld. Nennean fit

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APP. D. Ener . Riric fit Ener . Griffry fit Ener . Yeua Vawan . Gorono  
fit Hithel . Bledint fit Yarwarth ⁊ aliis.

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1270.  
(m. 4.)

Sciant p̄sentes ⁊ futuri q̄ ego Griffinus filius Madoci dñs  
de Bromfeld assensu ⁊ consensu h̄edū meoꝝ dedi concessi ⁊  
hac p̄senti carta mea conf̄mani dñe Emme uxori mee legitime  
filie dñi Hen̄r de Aldedeleḡ totū Mañiū meū de Eytune in  
Malauor Kembraec cū oñibꝫ p̄tiā suis infra villā ⁊ ext̄ in  
dominiis in boscis in pcis in campis in planis in p̄tis in  
pascuis in pasturis in viis in semitis aq̄s stagnis viuariis  
gurgitibꝫ piscariis Molendinis ⁊ in oñibꝫ lib̄tatibꝫ ⁊ aisia-  
mentis quas hui ūl h[ere] potui ⁊ in oñibꝫ aliis p̄tiā suis  
p̄d̄co Mañio sp̄tantibꝫ vna cū q̄dā Terra que jacet infra  
clausū pci de Eytune q̄m dñs Howelus pie memorie emit de  
oñibꝫ h̄edibꝫ de Herbystoke Redd̄do eisdem annuatim xij  
galones ceruis ūl p̄ciū eazd̄o ad fest̄ S̄ci Michis vna cū quadā  
pticula alia t̄re q̄ Jacet in p̄co p̄d̄co q̄m h̄edes de Erbystoke  
spontanea eoꝝ volūtate t̄diderūt M̄ . H̄ndū ⁊ Tenend̄ de Me  
⁊ h̄edibꝫ meis, s̄ in tota vita sua adeo lib̄o ⁊ Integro sicuti ego  
unq̄m lib̄ius ⁊ plenius illud hui ūl t̄re potui Ita tamen q̄d  
post decessū p̄d̄ce dñe Emme reūtat̄ p̄d̄c̄m Mañiū cū oñibꝫ  
p̄tiā suis [mihi] ⁊ hered̄ meis Reddendo inde annuat̄ M̄ ⁊  
h̄edibꝫ meis ip̄a unū par albaꝫ cyrotecaꝫ de p̄co uni⁹ denaꝫ ad  
fest̄ S̄ci Michis p̄ oñi b̄uico s̄clari exac̄ōne ⁊ demanda . Ego  
ūo d̄c̄us Griffinus ⁊ h̄edes mei p̄d̄c̄m Mañiū cū oñibꝫ p̄tiā  
suis sicut p̄d̄c̄m est p̄d̄ce dñe Emme q̄m diu vixit cont̄ oñis  
hoīes Warantizabim⁹ ⁊ defendem⁹ . In cui⁹ rei testimon̄ hui  
sc̄pto sigillū meū apposui.

Hiis testibꝫ fr̄e Aniano tūc Eꝫo de S̄co Assaph . fr̄e  
Geruasio tūc Abbe de Valle Crucis . Madoco . Lewelino .  
Oweyno . Griffino filiis meis . Dauid̄ tūc Decano de Bromfeld̄ .  
Juna fit Ahur . Ahur fit Iunaꝫ . Iuna fit Loreuret . Greno  
fit loreuert . Lewelino fit Eꝫner . Iuna Vauchan . Nennio fit  
Ener . Ithenanet fit Dauid̄ ⁊ aliis.

[*Endorsed*] Emma filia Griff ap Madoc.

Ŕ inꝫ Inquis de A° . vj° Ani.



*Inquisition and Charters, A.D. 1270.*

Sciant p̄sentes ⁊ futuri q̄d nos Madocus Leuuelin<sup>o</sup> Owen<sup>o</sup> Griffinus filii Griffini d̄ni de Bromfeld concessim<sup>o</sup> ⁊ hac p̄senti carta n̄ra cōf'mauim<sup>o</sup> d̄ne Emme mat<sup>r</sup> n̄re q<sup>o</sup>ad uix̄it om̄s t̄ras ⁊ om̄ia tenementa que d̄ns Griffin<sup>o</sup> p̄r n̄r in vita sua eidē dedit ⁊ cōcessit Videlz pat'am de Mailor Saisenecc cū suis p̄tiñ Mañiū de Oūtoñ cū Molendino ⁊ gurgite ⁊ om̄ibz aliis p̄tiñ . Villam de Hagneñle cū suis p̄tiñ . Lannerpanna cū suis p̄tiñ Coltoñ cū suis p̄tiñ ⁊ om̄s villas q̄ inf<sup>a</sup> limites pat'e de Mailor Saisenecc cōtinent<sup>r</sup> . Mañiū de Eytton in Mailor Kemerac cū Molendino ⁊ p̄co ⁊ om̄ibz aliis p̄tiñ Et duabz p̄ticulis t̄re in d̄co p̄co contentis quaz unā emit domin<sup>o</sup> Houuelus filius Madoci de om̄ibz h̄edibz de Herbestoc. Reddendo eisdem annuatim xij galones Ceruisie ūl p̄ciū eazdem ad fest̄ sc̄i Mich̄is Aliā ūo p̄tiçlam tradiderūt pred̄ci h̄edes de Herbestoc sponte sua d̄no G . p̄ri n̄ro Villā de Lanarmon cū suis p̄tiñ in Kenlleitoñ una cū t̄ris illis q<sup>as</sup> d̄na Ysota auia n̄ra ex consensu d̄ni Madoci aui n̄ri ⁊ d̄ni G . p̄ris n̄ri emit de Cadegon ⁊ Ririt ⁊ Einon filiis Doyoc que vocant<sup>r</sup> Lloytteir ⁊ p̄stimand . H̄nda ⁊ tenenda om̄ia p̄d̄ca tenementa cū suis p̄tiñ de nob ⁊ h̄edibz n̄ris q<sup>o</sup>ad uix̄it put libius ⁊ melius cōtinent<sup>r</sup> in cartis eidē a p̄d̄co G . p̄re n̄ro cōfectis . Et ut h̄ n̄ra cōcessio ⁊ p̄sentis carte n̄re conf'maço q<sup>o</sup>ad uix̄it rata p̄maneat p̄sentē cartā sigillis n̄ris roborauim<sup>o</sup> .

Hiis testibz d̄no Aniano Ēpo de S̄co Asaf . Dauid̄ decano de Bromfeld . F̄re Kenewrike Priore de Buthlan . d̄no Geruasio Abbe de Valle Crucis . Nenneau fit Ener . Baric fit Ener . Yaruorth uoyl fit Yaruorth uauhan . Madoco uauhan fit Madoci fit Oweyn . Blethint fit Yaruorth . Huna fit Yaruorth . Madoco fit Yeinaf . Eynon fit Lewelini . Gorono fit yaruorth . Lewelino fit Ener . Howelo fit Dauid̄ . Yena fit Auñ . Auñ fit Yeina . Meuric Vauhan . Ithel fit Gorono . Yaruorth fit Wyon . Yena Vauhan ⁊ aliis . Dañ Dynasbrin in c̄astino bi Thoñ Apli Anno d̄ni M<sup>o</sup> cc<sup>o</sup> lxx<sup>o</sup> .

APP. D.

A.D.

1270.

(m. 5.)

## APPENDIX E.

### ENFRANCHISEMENT OF A GWELY OF NATIVI HOLDING IN TREFGIFRIF IN THE VILLA OF BRYNGWYN, A.D. 1355.

APP. E

A.D.  
1355.

Hec indentura facta inter Venerabilem Patrem dominum Iohannem Dei gratia Assaviensem Episcopum Decanum et Capitulum Assavenses ex una parte, et proprietarios et coheredes illius lecti vocati Gwely Gwarthhoet in villa de Bryngwynes . . . ex altera testatur Quod cum predicti proprietarii et coheredes semper ante hec tempora nativi vocati fuerunt et eorum terras et tenementa ibidem sub conditione trefgyfrif tenuerunt, predictus venerabilis Pater Decanus et capitulum pro se et successoribus suis ad supplicationem predictorum proprietariorum et coheredum ipsos et heredes suos et terras et tenementa ipsorum a conditione illa de cetero liberaverunt . et exoneraverunt in perpetuum et illos ejusdem conditionis sicuti et proprietarii [et coheredes] illius Lecti vocati Gwely Ithelwr in eadem villa existentis in omnibus fecerunt, ita quod predicti proprietarii et coheredes predicti lecti vocati Gwely Gwarthhoet et heredes sui de cetero in perpetuum solvant domino . . . marcas annui redditus in festo Apostolorum Philipi et Iacobi pro hac concessione habenda ubi antea quinque solidos hujus redditus in festo predicto solvere consueverunt In cujus rei testationem predictae partes huic indenture alternatim sigilla sua apposuerunt His testibus Roberto ap Gruffud . tunc Ragloto domini Episcopi . Lew . . . ap Madoc Loyt . tunc yconomo ejusdem . Eden Moel ap Bleth Duy . tunc Ringildo ibidem . Eynon ap Ken ap Bleth . Lewarch ap Eign . Heilyn ap Bleth ap Grono et domino Ithel Duy ap David ap Lewarch et aliis multis . Datum apud Sanctum Assaphum die dominica proxima post festum Sancti Michaelis Archangeli anno Domini millesimo tricentesimo quinquegessimo quinto [1355].

*Exchequer K. R. Extents, 1280-1306.*

APPENDIX F.\*

EXCHEQUER K. R. EXTENTS. ROLL 51.

*Public Record Office.*

Inquisiço capta ap̄d Lampadař die Ven̄is p̄x ante fm  
Natiuitatē b̄te Marie Anno Reḡn Regē Edwardi T̄cesimo  
q̄rto coram Johe Skydemor Const̄ castri de Lampadař 7  
Mauriço de Nouo casto p̄ dnos Johem de Foxeley 7 Thoñ de  
Grauntebrygḡ p̄ncipales auditores compotoz de 7ris dñi  
p̄ncip̄ toci<sup>o</sup> Walte sp̄atr assig<sup>o</sup>f ad inquirend̄ sup diuisis  
callumpñ tangentibz; comp̄ Henř Le Yonḡ custod̄ mortue  
garnist<sup>e</sup> cast<sup>i</sup> p̄dçi de tempe dñi T̄ de Miltoñ quondam  
cañar West Walte que quidm callumpnie inferi<sup>o</sup> patebunt p̄  
responisiones iuratoz vidz; p̄ Wilfm cam Wilfm Levonner  
Walfm Wyith David ab Walř David ygrugē Walř ab  
David burgens ville de Lampadař Wilfm plomñ Johem de  
la Hey Janitorē Riçm de Lanley Sampson clicum Robřum  
le Marchal 7 Wilfm Hod existentes in garnist<sup>a</sup> cast<sup>i</sup> p̄dçi  
Juratos Qui dicunt p̄ sac<sup>o</sup>mentū suū qđ dcs Henric<sup>o</sup> oniat se  
min<sup>o</sup> q<sup>a</sup>m debet in compoto suo de xx deñ de p̄ço cui<sup>o</sup>l; 7  
q<sup>a</sup>rřii de xvij q<sup>a</sup>rř fři in vendiçone computatē Et de iiij<sup>xx</sup> xvj  
q<sup>a</sup>rř fři comp̄ in corrupçõe 7 consumpçõe v̄miñ vendidit seu  
vendere potuit ad cōmodū dñi xvj q<sup>a</sup>rř fři p̄c cui<sup>o</sup>l; q<sup>a</sup>rř iiij. s.  
Et hoc p<sup>o</sup>q<sup>a</sup> habuit in p̄cept̄ illud fřm expoñe vendiçoi  
Residuū v̄o illi<sup>o</sup> fři expendit fuit p̄ parte in porç dñi pascend̄  
7 p̄ parte alia pi<sup>o</sup>tum fuit in mař Iřm dicūt qđ idm H. oniat  
se min<sup>o</sup> de viij. đ. de p̄ço cui<sup>o</sup>l; q<sup>a</sup>rř de x q<sup>a</sup>t̄ fab̄ comp̄ in  
vend̄ Et de xix q<sup>a</sup>rř fab̄ de quibz; nō fit menço in libaçoē

APP. F.  
(m. 1.)

\* The grammatical errors are so numerous in the original that the transcriber has left many unnoticed.

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APP. F. sua. Vendidit vj q<sup>r</sup>rē p̄c cui<sup>o</sup>l; iij. s. iiij. d. Et alia vj q<sup>r</sup>rē vend p̄c cui<sup>o</sup>l; q<sup>r</sup>rē ij. s. iiij. d. Residuū expend in porcē dñi pascend Itm dnt qđ idm H. concessit hōib; prie xxvj q<sup>r</sup>rē faī aueñ que computant<sup>r</sup> in vendicōe v; qđl; q<sup>r</sup>rē p ij s. p pilkorñ Ita qđ respondēt s<sup>i</sup> <sup>de</sup> j q<sup>r</sup>rē pilkorñ nouo p j q<sup>r</sup>rē faī antiq̄ que adhuc remanent in castro licet in comp̄ suo computant<sup>r</sup> in vendicōe Et de aliis xxxiiij q<sup>r</sup>rē faī vend x q<sup>r</sup>rē p̄c cui<sup>o</sup>l; q<sup>r</sup>rē iiij. s. Residuū illi<sup>o</sup> faī piecit in maī vt credunt Dicūt t̄ <sup>qđ</sup> de braš cap̄ t̄ de braš curs nō possunt dre aliud q<sup>m</sup> in comp̄ dci H. continet<sup>r</sup> Dnt t̄ qđ p̄dcs H. vend <sup>xx</sup> iiijviiij q<sup>r</sup>rē auena; minūt p̄c cui<sup>o</sup>l; q<sup>r</sup>rē x. d. Et ip̄e idm recep̄ p̄ciū eo; d̄m licet contineat<sup>r</sup> in comp̄ suo qđ dñs Thoñ de Miltoñ debuisset recepisse. Itm dnt qđ de vij dot vini computē in abi<sup>o</sup>cōne ext<sup>a</sup> muros idm H. vend j dot in tabnando v; lageñ p ij. d. Et vend alia iij dot Ro;go le caremp̄l in grosso p l. s. p̄sentib; . . Const t̄ quib;dam aliis burgens ville vnde idm . . const fecit talē cont<sup>a</sup> dcm Ro;gm de sūma p̄dca t̄ eam t<sup>a</sup>didit dco Henr̄ noīe ipi<sup>o</sup> Ro;gi Set dcs Ro;gs illud vinū nō quesuiuit in cast<sup>o</sup> que fuit causa ignorant iurati sup<sup>a</sup>dci Residuū vini ei<sup>o</sup>tū fuit vt computatur Itm dnt qđ idm H. vt credunt bñ computauit dimid dot melt in p<sup>r</sup>ificacōne seu in em̄dacōe ei<sup>o</sup>d̄m Set vend viij dot melt p̄c cui<sup>o</sup>l; dot v. Marē t̄ dī Et alia t<sup>a</sup> dot remañt in cast<sup>o</sup> vt in comp̄ continet<sup>r</sup>. Itm dnt qđ idm H. oñat se min<sup>o</sup> j dot sat q<sup>m</sup> debet. Itm dicūt qđ oñat se min<sup>o</sup> q<sup>a</sup> debet de iiij. d. de p̄c cui<sup>o</sup>l; carcoš boū de lxx carcoš in comp̄ suo venditē Dnt t̄ qđ illa lxx carcoš boū fueī sic vendita remañt de instauro empto tempe Robti de Tybotot Dnt t̄ qđ de bacconib; t̄ allec̄ nō possunt aliud dice q<sup>m</sup> qđ continet<sup>r</sup> in comp̄ p̄dci Henr̄. Dicūt t̄ qđ de D. duī piscib; cōputatē in comp̄ suo remañt corrupt qđ idm H. vend quosdam nescit<sup>r</sup> tñ ad qm nuñ. Requisit de p̄c vendito; dnt qđ quidam

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vendebant<sup>r</sup> p j.đ. quidam p j deñ ĩ ob ĩ vt essent cti de nũo remanenciũ feđunt eos numãr ĩ inueñũt iiij<sup>o</sup> ĩ nũ plus Dnt ĩ qđ de cepo ferĩ plumbũ carboñ Mař ballistĩ baudř q<sup>ař</sup> springat cacabũ pattellĩ ĩ Cilič ad torale nich possunt đre aliud q<sup>a</sup>m qđ in compĩ pđci H. continet<sup>r</sup> Hoc exceptĩ qđ licz tũc ferrũ remansit put comp<sup>r</sup> in compĩ suo mũdo nũ remañt n<sup>i</sup> cœvij peč Dnt ĩ qđ idm H. libũ đno Thoñ de Miltoñ c. s. sñ talĩ ut bñ sciũt Dnt ĩ qđ id H. nullũ mel emit put computat in empčõib p ipm; fciis tempe T. de Miltoñ nisi tamẽ illud qđ miscuit cũ melle antiq<sup>o</sup> ĩ cũ illo simul vendebatur ĩ hoc apparet p compĩ suũ q, nũ oñat se in aliq<sup>o</sup> loco illi<sup>o</sup> compĩ de melle empto Dicũt ĩ qđ nũ emit pilkorñ n<sup>o</sup> cariauit faš n<sup>o</sup> vina nec sal ĩmpe đni T. de Miltoñ si postea feđit dñs Wilts de Rogate qui nũc est canari<sup>o</sup> pč testificař In cui<sup>o</sup> rei testiõm sigilla pđcõz iuratoz pšenti inquisičõi sunt appensa.

APP. F

Extenta de Dyneur fca die đnica In viđ anũciačõis be (m. 2.)  
Mař anno ř ř E. octauo Corã đno ĩ Henř de Brař p sac<sup>a</sup>menĩ subsc<sup>i</sup>ptož vid; Wilti Vouchan Henř ap Wronou Lewelin ap Kenewrec Griffit ap Owen Cradoc ap Eymor Cadugan ap Ioru<sup>d</sup> Res ap Howel Morgan ap Eymor Wiltmi ap Wronou David ap Alisaundre Ioru<sup>d</sup> goch Madoc ap Res qui dicũt p sac<sup>a</sup>menĩ suũ qđ est ibiđm quoddam cast<sup>u</sup>m nũ dũ plene repatũ qđ si modo debito deberet repari custaret ad minus cc. fi.

Iřm dicũt qđ si puteus deberet fi ad aquam řndam inf<sup>a</sup> castrũ custaret ad minus xxx lib<sup>s</sup>.

Iřm dicũt qđ sunt ibiđm xxx acř Walenč in đnico quaz quilz ac<sup>a</sup> valz p Anũ iiij. đ. Sm<sup>a</sup> x. s.

Iřm dicũt qđ suñ ibiđm in đnico xvij ac<sup>s</sup> Walenč q<sup>ař</sup> ĩlibz valz p anũ vj. đ. Sm<sup>a</sup> ix. s.

Iřm dicũt qđ est ibiđm vna ac<sup>a</sup> p<sup>a</sup>ti ĩ valz p anũ viij. đ. Sm<sup>a</sup> viij. đ.

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APP. F.

Iſm dicūt qđ villa de Gleygon ſoluit de redd̄ aſiſo p anū  
iiij. M̄r̄ vid; ad iiij t̄minos anni p eq̄li porcōe ad quel; t̄  
t̄minū Sm̄ iiiij. M̄r̄.

Iſm dicūt qđ ſunt ibi xiiij firmaſ qui tenēt j ac̄m t̄re t̄  
val; p anū ij. s. t̄ iiij. d. Sm̄ ij. s. t̄ iiij. d.

Iſm dicūt qđ p̄rita t̄ p̄quiſ h̄iotta t̄ lerewita valēt p anū  
x. s. t̄ iiij. d. Sm̄ x. s. t̄ iiij. d.

Iſm dicūt qđ eſt ibi quoddam Molendinū aq̄ticū t̄ val; p  
anū ij s t̄ iiij. d. Sm̄ ij. s. t̄ iiij. d.

Iſm dicūt qđ lib̄e tenētes eiꝰdm Westua dabūt dno p  
anū lxxiiij buſſell̄ aueñ t̄ valēt p anū vj. s. t̄ j. d.

Sm̄ vj. s. t̄ j. d.

Sm̄ iiij. ti. xv. s. t̄ j. d.

Extenta de Karekenin cū cōmoto de Diskenin

[Iſkenin] coram p̄d̄cis p s̄rm p̄d̄coꝝ Iuratoꝝ.

qui dicūt p s̄crm ſuū qđ eſt ibi quoddam caſt̄m.

Iſm dicūt qđ ſunt ibi viij acre t̄re in d̄nico q̄z q̄lib; ac̄  
valet p anū vj. d. Sm̄ iiiij. s.

Iſm dicūt qđ eſt iſm quid̄ comot̄ que d̄r Diskenin t̄  
cōtin; ix Westuas q̄z quel; Westua redd̄ p anū de redd̄ aſiſ  
iiij. M̄r̄ vid; ad iiij anni t̄minos p eq̄li porcōe ad quel; t̄  
t̄minū Sm̄ xxiiij. ti.

Iſm dicūt qđ vbi debent̄ iſa d̄cm cōmoſ ij. d. redd̄  
hebit d̄ns j cribram aueñ que cribra val; j. d.

Sm̄ xij. ti.

qđ d̄ci Iurati nō dicūt cribra valeñ in toto p anū ū t̄m  
xxvj t̄ viij. d.

Iſm dicūt qđ ſunt ibid̄m xv tenentes qui redd̄ de redd̄  
aſiſo vij. s. t̄ debent nichomin̄o custodire aūia d̄ni de  
cōſuetudie t̄ val; illud ſuiciū ij. s. ix. d. p anū

Sm̄ x. s. t̄ ix. d.

Iſm dicūt qđ eſt ibi quod̄ Molendinū aq̄ticum t̄ val; p  
anū xiiij. s. t̄ iiij. d. Sm̄ xiiij. s. t̄ iiij. d.

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Iſm dicūt qđ debent sustētaſ ibid ſuientes de Teylu suſpib; pat'e ⁊ val; illud ſuiciū p anñ liij. s. ⁊ iiij. d. APP. F.

Sm<sup>a</sup> liij. s. ⁊ iiij. d.

Iſm dicūt qđ pſita ⁊ pquſit ibid valēt p anñ iiij. fi.

Sm<sup>a</sup> iiij. fi.

Iſm dicūt qđ hietta ⁊ lerewita ibidm valēt p anñ xx. s.

Sm<sup>a</sup> xx. s.

Iſm dicūt qđ quando dñs iret in aliq<sup>a</sup> expediçõe heret auxiliū de hōib; suis eiusdm cōmoſ ⁊ valet illud auxiliū p anñ xl. s.

Sm<sup>a</sup> xl. s.

Iſm dicūt qđ est ibi quodd p<sup>a</sup>tū magnū in Montana quod cōtin; in se CCC acſ ⁊ vocatſ Bren aye qđ quid p<sup>a</sup>tū nō ponit<sup>r</sup> ad aliquē valorē quia dicūt qđ nō inuenit<sup>r</sup> aliquis in pat'a qui fenū velud cōpare nec qui in dco p<sup>a</sup>to aūia velud ininstare [*sic*]

Item dicūt qđ est ibi qued foresta que vocat<sup>a</sup> Glinalan ⁊ val; pastura illius foreste p anñ x. s.

Sm<sup>a</sup> x. s.

Iſm dicūt qđ pannağ eiusd foreste val; p anñ vj. s. ⁊ viij. d.

Sm<sup>a</sup> vj. s. ⁊ viij. d.

Iſm dicūt qđ est ibid alia foresta que vocat<sup>r</sup> Brenaye ⁊ val; pſicuū eiusd foreste in oib; exitib; p anñ xx. s.

Sm<sup>a</sup> xx. s.

Sm<sup>a</sup> xlvij. [fi.] xvij. [s. ⁊ j]. d.

Memorand qđ Res ap Mereduc tenet iij Westuas de ballia dñi Pagani de Cadurciis teñ quousq; dñs Rex facet eid Reso excambeū p ſra de Dineuor ⁊ vocat<sup>r</sup> ſra illa Mainormeyboncesyl ⁊ extenditur ad xij M<sup>a</sup>rĉ p anñ de redd asio . pſita ⁊ pquisita nō potuerūt extendere quia ſra iacet inculta ⁊ q<sup>a</sup>si vacua.

Sm<sup>a</sup> xij. M<sup>a</sup>rĉ

Mainor Meibon Scesyl.

Extenta de Cardigan fca coram dno Riço de Exon ⁊ Henſ de Bray apđ Cardigan die M<sup>i</sup>cuſ in e<sup>a</sup>stino ſci Gregoſ (m. 3.)

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APP. F.

anno r̄ r̄ E. octavo p̄ subsc̄ptos Juratoř vid; Joh̄ Penkoyd  
 Wil̄m Penkoyd Joh̄m fit̄ d̄d Wal̄m Longū d̄d du Ad  
 Fader Liwelin Vouchan Kediur Seys Liwelin ap Res  
 Rob̄m Walens Iouan ap Ioru\*d Griffit ap dun Qui dicūt  
 p̄ sac̄ment̄ suū q̄d ap̄d Cardigan est Castrum in quo est bona  
 Turris.

Īm dicūt q̄d sunt ibi in d̄nico ccc ʒ xxx ac̄r p̄ min<sup>o</sup> .c.  
 q<sup>o</sup>ʒ quil; ac<sup>a</sup> valet p̄ an̄ iij. d. Sm<sup>a</sup> v. ti. x. s.

Īm dicūt q̄d sunt ibi v ac<sup>a</sup>s p<sup>a</sup>ti q<sup>o</sup>ʒ quil; valet p̄ an̄  
 viij. d. Sm<sup>a</sup> iij. s. ʒ iij. d.

Īm dicūt q̄d ẽ queđ ʒra q̄ dr Nettpole ʒ val; p̄ an̄ ij. s.  
 Sm<sup>a</sup> ij. s.

Īm dicūt q̄d sunt ibid̄ sil; in d̄ca villa de Cardigan c ʒ  
 xxx burgaḡ p̄ min<sup>o</sup> .c. quo; quod; redd̄ p̄ an̄ xij. s.  
 Sm<sup>a</sup> vj. ti. x. s.

Īm dicūt q̄d sunt ibid̄ q̄d sunt ibi [sic] lx ʒ x chensarij  
 qui dicūt Burgens de vento quo; quil; redd̄ p̄ an̄ xij. d.

Sm<sup>a</sup> lxx. s.

Īm dicūt q̄d est ibi quedam ʒra in d̄nico que dr  
 Waʒshulle ʒ val; p̄ an̄ xx. s. Sm<sup>a</sup> xx. s.

Īm dicūt q̄d est ibi quedam insula pasture in d̄nico cui<sup>o</sup>  
 p̄ficuū val; p̄ an̄ vj. s. ʒ viij. d. Sm<sup>a</sup> vj. s. ʒ viij. d.

Īm dicūt q̄d phita ʒ p̄quis Hundr̄ de ead̄m val; p̄ an̄  
 xxx. s. Sm<sup>a</sup> xxx. s.

Īm dicūt q̄d tolnetū M ) cati de ead̄ val; p̄ an̄ xx. s.  
 Sm<sup>a</sup> xx. s.

Īm dicūt q̄d p̄ficuū nūdina; val; p̄ an̄ l. s. Sm<sup>a</sup> l. s.

Īm dicūt q̄d de q<sup>a</sup>lib; nauī carcata de xxx doleis vini ad  
 min<sup>o</sup> et int<sup>a</sup>nte portū de Cardigan hebit d̄ns de prisā sua duo  
 dolea vini p̄ xl. s. quā prisam nesciunt estimare.

Īm dicūt q̄d d̄ns hebit de q<sup>a</sup>lib; bracina ʒuisie inf<sup>a</sup>  
 d̄ctam villam de Cardigan xij lageñ ʒuisie p̄ vj. d. ʒ val;  
 p̄ an̄ xv. s. Sm<sup>a</sup> xv. s.



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Iŕm dicūt qđ sunt ibi t<sup>a</sup> Molend<sup>o</sup> aq<sup>t</sup>ica 7 valz p anū  
vj. ti. 7 xiiij. s. 7 iiij. d. Sm<sup>a</sup> vj. ti. 7 xiiij. s. 7 iiij. d. APP. F.

Iŕm dicūt qđ est ibidē quedam piscar<sup>7</sup> 7 valet p anū v. s.  
Sm<sup>a</sup> v. s.

Iŕm dicūt qđ libi Walens reddunt p anū xviiij. s. 7 vj. d.  
Sm<sup>a</sup> xviiij. s. 7 vj. d.

Iŕm dicūt qđ Prior de Cardigan tenz quant<sup>7</sup> p<sup>t</sup>iculā 7re 7  
redd<sup>7</sup> p anū vj. d. Sm<sup>a</sup> vj. d.

Iŕm dicūt qđ Rogs de Mortuomari tenz j p<sup>t</sup>iculam 7re 7  
redd<sup>7</sup> p anū vj. d. Sm<sup>a</sup> vj. d.

Iŕm dicūt qđ libi Walens reddūt p anū silz in festo aploz  
Phi 7 Jacobi iiij q<sup>a</sup>r<sup>7</sup> de aueñ p<sup>t</sup>ciū q<sup>a</sup>r<sup>7</sup> xij. d. Sm<sup>a</sup> iiij. s.

Iŕm dicūt qđ p<sup>t</sup>d<sup>t</sup>i Walens redd<sup>7</sup> p anū ij. vaccas silz in  
festo p<sup>t</sup>d<sup>t</sup>oz Phi 7 Jacobi p<sup>t</sup>ciū vac<sup>7</sup> vij. s. Sm<sup>a</sup> xiiij. s.

Iŕm dicūt qđ p<sup>t</sup>ita 7 p<sup>t</sup>quis comitat<sup>9</sup> de Cardigan valet p  
anū iiij. ti. Sm<sup>a</sup> iiij. ti.

Iŕm dicūt qđ Pannağ ibidē valz p anū xij. d.  
Sm<sup>a</sup> xij. d.

Iŕm dicūt qđ libi tenētes debēt face<sup>7</sup> sectam ad comitatū  
de Cardigan de Mense ad mēsa.

Iŕm dicūt qđ quando bal<sup>7</sup> de Cardigan debz ire in exccitū  
tūc đd fit ad Wladusi fit Leuwerch Joh fit Worgennu  
debent cariare victū ipius equos si fuerint.

Liwelinus fit p<sup>t</sup>in debz vigilare dñm dū fluit in exccitū  
ap<sup>t</sup>d Cardigan.

Iŕm dicūt qđ dñs hebit wreccū maris inf<sup>a</sup> libtatem suam  
Ita tamē qđ si inueniatur sup 7ram alicui<sup>9</sup> libi tenentis d<sup>t</sup>i  
dñi 7 valeat plusq<sup>a</sup>m v sol dñs hebit d<sup>t</sup>m wrec 7 dabit  
libe tenēti v. s. Sm<sup>a</sup> xxxv. ti. xiiij. s. 7 x. d.

Extenta de Kerm<sup>7</sup>din coram dno Ričo de Exoñ 7 Hen<sup>7</sup>  
de Bray ap<sup>t</sup>d Kerm<sup>7</sup>din die Luñ px<sup>a</sup> añ festū anūcia<sup>7</sup>ois  
be Marie anno r̄ r̄ E. Octauo p sac<sup>a</sup>men<sup>7</sup> sup<sup>a</sup>sc<sup>7</sup>pto<sup>7</sup> Meylir  
Vauchan Ričus le chapman Smoñ de de Bedeford Nich

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APP. F. King Thoñ le clerke Thoñ Winl Nich Sinund Res  
Kreg Walf Iueñ Thoñ Bulpen Ioh Luring Mauř  
Bernard Qui dicūt qđ est ibi qđdam cast<sup>m</sup> in quo est  
qued bona [ ] ex v puis turrib; cōstructa.

Iřm dicūt qđ sunt ibi xx acř ĩre in đnico que ĩra vocat<sup>r</sup>  
Archidiaconi q<sup>a</sup> quel; acř valet p anñ xij. đ. Sm<sup>a</sup> xx. s.

Iřm dicūt qđ sunt ibi xij acř ĩre in đnico in quodam loco  
qui đr Kildeuor quaz quel; acř val; p anñ viij. đ.

Sm<sup>a</sup> viij. s.

Iřm dicūt qđ sunt ibi lxxviij acř ĩre in đnico quas  
firmarij tenēt ad voluntatē đni ĩ val; q̃lib; ac<sup>a</sup> p anñ viij. đ.

Sm<sup>a</sup> liij. s.

Iřm dicūt qđ sunt ibi . . . . . p<sup>a</sup>ti in Redcors ĩ v acř  
p<sup>a</sup>ti in Dethoc q<sup>a</sup> . . . . . ĩ val; p anñ iij. s. ĩ iij. đ.

. . . . . ĩ iij. đ.

Iřm dicūt qđ sunt ibi . . . . . acř p<sup>a</sup>ti vlt<sup>a</sup> cewi ex  
oppoito castri q<sup>a</sup> quel; . . . . . iij. s. ĩ iij. đ.

S . . . . . ĩ viij. đ.

Iřm dicūt qđ burgens pđce ville de Kermdin dant đno p  
cōmuna . . . . . p anñ x. s. . . . .

Iřm dicūt qđ sunt in đca villa de Kermdin c. ĩ lxiix  
burgağ p minus . . . . . rğ val; p . . . . .

Iřm dicūt qđ sūt ibi iiij<sup>xx</sup> ĩ vj qui dicunt<sup>r</sup> burgens de  
vento quoz q̃lib; solu . . . . . Sm<sup>a</sup> . . . . .

Iřm dicūt qđ sunt ibi xxij chensař quoz quil; soluit p anñ  
vj. đ. Sm<sup>a</sup> xj. s.

Iřm dicūt qđ sūt ibi curtilagia ĩ valent p anñ v. s. ĩ j. đ.

Sm<sup>a</sup> v. s. ĩ j. đ.

Iřm dicūt qđ ĩra Riči Faucon val; p anñ ij. s.

Sm<sup>a</sup> ij. s.

Iřm dicūt qđ Thoñ Vollen tenet quand turrim ĩ redd<sup>r</sup> p  
anñ iij. đ. Sm<sup>a</sup> iij. đ.

Iřm dicūt qđ plita ĩ pquisit<sup>r</sup> Hundredi de Kermdin valet  
p anñ lx. s. Sm<sup>a</sup> lx. s.

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- Item dicūt qđ tolletū M<sup>o</sup>cati ibidem valet p anñ viij. fi. APP. F.  
Sm<sup>a</sup> viij. fi.
- Iŕm dicūt qđ exit<sup>o</sup> nūdinaꝝ valet p anñ v. fi. vj. s. ʒ viij. đ.  
Sm<sup>a</sup> v. fi. vj. s. ʒ viij. đ.
- Iŕm dicūt qđ prisā vini ibidm valꝝ p anñ C. s. Sm<sup>a</sup> C. s.
- Iŕm dicūt qđ dñs ht iij ptes Molendinū qđ vocat<sup>r</sup>  
Cewismulle ʒ valet p anñ xxx. s. Sm<sup>a</sup> xxx. s.
- Iŕm dicūt qđ sunt ibi vj gurgites in aq<sup>a</sup> de tewi ʒ valēt  
cū piscar<sup>r</sup> p anñ lx. s. Sm<sup>a</sup> lx. s.
- Iŕm dicūt qđ est ibi quedam piscar<sup>r</sup> ex supiori pte pontis  
ʒ valet p anñ viij. s. Sm<sup>a</sup> viij. s.
- Iŕm dicūt qđ Thoñ Bolpen redd<sup>t</sup> p quod p<sup>to</sup> aꝑd Redcors  
dī fi pipis ꝑciū iij. đ. Sm<sup>a</sup> iij. đ.
- Iŕm dicūt qđ Joh Luring redd<sup>t</sup> p quod p<sup>to</sup> in loco ꝑdco p  
anñ dī liḅ pipis ꝑciū iij. đ. Sm<sup>a</sup> iij. đ.
- Iŕm dicūt qđ Idm Joh redd<sup>t</sup> p vno Mesuag<sup>r</sup> ʒ vna ac<sup>a</sup> p<sup>ti</sup>  
vnā liḅ simini ꝑciū j. đ. Sm<sup>a</sup> j. đ.
- Iŕm dicūt qđ Phs Kist redd<sup>t</sup> p anñ p q<sup>dam</sup> ʒra q̄ vocat<sup>r</sup>  
Leylond j lib<sup>a</sup> simini ꝑciū j. đ. Sm<sup>a</sup> j. đ.
- Iŕm M<sup>o</sup> qđ ʒcia ps cui<sup>o</sup>dam molendi quod vocat<sup>r</sup>  
Dāmmyle aleniata fuit tēpe dñi Edmūdi q̄ quid ps valet p  
anñ j M<sup>o</sup>rcam ʒ incartata fuit domini<sup>1</sup> hospita<sup>r</sup> de Flebech  
[Slebech] p dñm Edmūdum post vltimā extentam.

Adhuc de extenta de Kermdin.

(m. 3.  
dors.)

Jura<sup>r</sup> dicūt qđ est ibi forinseca ʒra ext<sup>a</sup> villā que quid ʒra  
dr Redraw ʒ clodor Kediur ʒ illā ʒrā tenēt liḅi Wallens ʒ  
reddūt p ead<sup>a</sup> p anñ vij. s. iij. đ. ʒ o. ʒ faciūt sectam ad  
comitatū. Sm<sup>a</sup> vij. s. iij. đ. ʒ o.

Et sciend<sup>u</sup> qđ tenentes ꝑdcam ʒram de Raderau ʒ ceḷa  
dant p releuijs ij. s. ʒ p seisina ʒre hnda ij. s.

Iŕm dicūt qđ Walens Heluet de pte dñi Reḡ de Derlis  
ʒ Widigada dant dno p anñ xvij aūia dīdm aūiū ʒ ʒciam ptō

<sup>1</sup> Sic, for domui.

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APP. F. vni<sup>o</sup> aueñ p̄ciū cuiusl; auerij v. s. ⁊ licitū est dno cape deñ  
uel aūia p voluntate sua. Sm<sup>a</sup> iiij. ti. ix. s. ij. d.

Iñm dicūt qđ releuia Walens ibidm valent p anñ xl. s.  
Sm<sup>a</sup> xl. s.

Iñm dicūt qđ p̄hita ⁊ p̄quis comitat<sup>o</sup> tam Anglicoꝝ q<sup>a</sup>m  
Walenciū valēt p anñ xj. ti. Sm<sup>a</sup> xj. ti.

Iñm dicūt qđ cū dñs volūit Walens cariabūt m̄emiū de  
bosco usq cast<sup>m</sup> de Kern̄din.

Sm<sup>a</sup> lxvij. ti. v. s. iiij. d. ⁊ o.

Extenta t̄raz West Wallie.

Cōmot<sup>o</sup> de Meuenth.

(m. 4.) Jurañ d̄ci Cōmoñ sil; Griffit Crau Ieuan Meylir Owen  
ap Griffit Res ap Grifit goch Madoc Voil ap Griffit ap  
Madoc Howel ap Willi Griffit ap Willm Griffit goch ap  
Lewelin Iouan ap Ener Iouā ap Griffit ap Iouan Madoc  
Vauchan Griffit ap Madoc dicūt p sc̄rm suū qđ dñs Rex h̄t  
ibidm in d̄nico j d̄i Rantir que vocat<sup>r</sup> Geylbach Gorlby  
que extenditur p anñ ad xij. s. iiij. d.

Iñm h̄t in d̄nico ibid̄ quand̄ p̄ticulam t̄re que vocat<sup>r</sup>  
Treuenant ⁊ Treuedin ⁊ estimatur p anñ vij. s. ⁊ x. d.

Iñm dicūt qđ dñs h̄t in d̄co Cōmoto quand̄ aliam p̄ticulam  
t̄re que vocat<sup>r</sup> Trefonion ⁊ extendit<sup>r</sup> p anñ ad v. s.

Dicūt ecciam qđ dñs h̄t ibidm in d̄nico quond̄ t̄ram que  
vocat<sup>r</sup> Roysmayde q̄ extenditur p anñ vij. s. ⁊ iiij. d.

Sm<sup>a</sup> extenť t̄raz de d̄nico in deñ  
xxxiiij. s. ⁊ vj. d.

Dicūt eciam d̄ci Iurañ qđ in d̄co cōmoto sunt viij Westuas  
q<sup>a</sup>ꝝ quel; Westua ctinet in se v Randirs ⁊ quil; Randir  
extenditur p anñ de redd̄ ass̄io ad x. s. ⁊ vij. d. vid; ad iiij  
anni t̄minos p eq<sup>a</sup>li porcōe ad quel; t̄minū .

Sm<sup>a</sup> xxj. ti. vj. s. ⁊ viij. d.

vacat  
qu<sup>a</sup>  
supius. Dicūt ecciam qđ quel; Westua q̄ solebat pasce dñm cū  
familia sua q<sup>a</sup>t̄ in anno ⁊ Weysenteylu venatores cū canib;

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APP. F.

đni falconarios cū auibz p aduent<sup>o</sup> suos qđ quid̄ ſuiciū vocatur  
West̄ t̄ extendit<sup>r</sup> p anū ad xxj. fi. vj. s. viij. đ. et sciend̄ est  
qđ quelz Westua debet reddē ad quelz ſiminū j M<sup>a</sup>r̄ vidz ad  
iiij anni ſminos ut sup<sup>a</sup> Sm<sup>a</sup> xxj. fi. vj. s. t̄ viij. đ.

Dicūt ecciam qđ viij ſuient̄ de Keys debent pasci inf<sup>a</sup>  
dcm cōmoř p anū t̄ extendit<sup>r</sup> pot<sup>a</sup> cui<sup>o</sup>libz in die j. đ.

Sm<sup>a</sup> xij. fi. iij. s. iiij. đ.

Dicūt ecciam qđ ij garc̄ t̄ ij equi đni debent sustentari  
inf<sup>a</sup> dcm cōmoř a festo oīum sčoz usq; festū aploz Phi t̄  
Jacobi t̄ extendit<sup>r</sup> sustentačo cui<sup>o</sup>libz garc̄ cū equo in die  
ij. đ. ut supius. Sm<sup>a</sup> lx. s. t̄ iiij. đ.

Dicūt ecciā qđ j garčo t̄ j equo Raglou debet sustentari  
inf<sup>a</sup> dcm cōmoř p idm tēpus t̄ extendit<sup>r</sup> illud ſuiciū ad ij. đ.  
in die ut supius. Sm<sup>a</sup> xxx. s. t̄ ij. đ.

Dicūt ecciam qđ liři Walens de eod̄ cōmoto dabūt auenā  
ad p̄bend̄ dext<sup>a</sup>rij đni vidz quilz Walens j cribram aueñ t̄  
extendit<sup>r</sup> q<sup>o</sup>lz cribra aueñ ad j. đ. Sm<sup>a</sup> ix. s. t̄ xj. đ.

Dicūt ecciam qđ fines p̄rita t̄ pquis extendunt<sup>r</sup> p anū ad  
x. fi. Sm<sup>a</sup> x. fi.

Iđm dicūt qđ hietta releuia t̄ lerewita valent p anū c. s.

Sm<sup>a</sup> c. s.

Iđm dicūt qđ Pannağ porcoz de cōsuetudie valz p anū  
xx. s. Sm<sup>a</sup> xx s.

Iđm dicūt qđ quociens dñs iret in expedičoe aliqua fca  
geñali sumoničoe de eundo secū de quolz domi morant̄ sine  
licencia hebit dñs j aliū p̄cij v. s. qđ nesciunt extendere.

Iđm dicūt qđ quando dñs iret in expedičoe ext<sup>a</sup> comitař  
de Cardigan qđ hebit de q<sup>o</sup>lz Westua iij. s. t̄ iiij. đ. qđ  
nesciunt extendere. Sm<sup>a</sup> lxxv. fi. xvij. s. t̄ j. đ.

Extenta de Cōmoř Heninioc.

Iurati dci cōnti silz Cadugan ap Letheri Griffit ap Ioru<sup>d</sup>  
Griffit pson Madoc ap Gronou đđ ap Ithel Felip Vouchan  
Madoc ap Liwelin ap Ithel Madoc ap đđ Heynon ap đđ

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**APP. F.** Griffit Vouchan Liuelin Forsat ⁊ Madoc ap Henř dicūt p sc<sup>rm</sup> suū qđ sunt in dco cōmotē ix Westuas de quib; vj Westuas respondent dno Reġ ⁊ residue Eġo Meneuenc ⁊ Abbtī de St<sup>ta</sup> Florida q<sup>z</sup> sex Westua quelib; Westua cōtinet in se v Randirs ⁊ respondit quil; Randir de redd asiso p anñ de xij. s. ⁊ iiij. d. vid; ad iiij anñ l<sup>minos</sup> p eq<sup>li</sup> porcōe ad quēl; l<sup>minū</sup> Sm<sup>a</sup> xvj. fi.

Iřm dicūt qđ quel; Westua solebat pasce dñm cū familia sua quař in anno ⁊ Weysontelou venatoř oū canib; falconaf cū auib; suis p suos aduent<sup>o</sup> qđ quidem ſuiciū vocat<sup>r</sup> Weest. ⁊ extēdit<sup>r</sup> in qual; Westua ad iiij M<sup>cas</sup> p anñ soluend<sup>r</sup> ad iiij annos l<sup>minos</sup> ut sup<sup>a</sup> p eq<sup>li</sup> porcōe tē. Sm<sup>a</sup> xvj. fi.

Iřm dicūt qđ vj ſuientes de Keys debēt pasci inf<sup>a</sup> dcm cōmotē p anñ ⁊ extenditur pot<sup>ra</sup> cui<sup>o</sup>l; ſuientis in die j. d.

Sm<sup>a</sup> ix. fi. ij. s. ⁊ x. d.

Iřm dicūt qđ ij garcōn ⁊ ij equi dñi debēt sustentař inf<sup>a</sup> dcm cōmotē a festo oñium sčoz usq; festū apłoz Phi ⁊ Jacobi ⁊ extendit<sup>r</sup> sustentačo cui<sup>o</sup>l; garcōis cū equo in die ut supius

Sm<sup>a</sup> lx. s. ⁊ iiij. d.

Iřm dicūt qđ j garc<sup>o</sup> ⁊ j equus Raglou <sup>sil; ballio pat'e</sup> debet sustentař inf<sup>a</sup> dcm cōmotē p idm tempus ⁊ extenditur illud ſuiciū ad ij. d. in die ut supius

Sm<sup>a</sup> xxx. s. ⁊ ij. d.

Iřm dicūt qđ liři Walens de eod cōmoto dabūt auenā ad pbenđ dext<sup>a</sup>rij dñi vid; quil; Walēs j cribrā auen<sup>a</sup> ⁊ extendit<sup>r</sup> quel; cribra auen<sup>a</sup> ad j. d.

Sm<sup>a</sup> iiij. s. ⁊ vij. d.

Iřm dicūt qđ fines pfita ⁊ pquis eiusđ cōmoti valēt p anñ ix. fi.

Sm<sup>a</sup> ix. fi.

Iřm dicūt qđ hietta releuia ⁊ lerewita valēt p anñ C. s.

Sm<sup>a</sup> C. s.

Iřm dicūt qđ pannag<sup>o</sup> <sup>ibid</sup> de cōsuetudie val; p anñ xl. s.

Iřm dicūt qđ est ibi quoddā Molendim cui<sup>o</sup> due ptes ptinēt ad regē ⁊ valēt ille due ptes p anñ xx. s.

Sm<sup>a</sup> xx. s.

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Iſm dicūt qđ quociens dñs iret in expediçõe aliqua fca geñali ſumoniçõe de eundo ſecũ de q̄olibz domi morante ſine licencia hebit dñs j aũũ p̄cii v. s. APP. F.

Iſm dicūt qđ [ ] dñs iret in expediçõe ext<sup>a</sup> coñ de Cardigan qđ hebit de q<sup>a</sup>libz Westua iij. s. ⁊ iiij. đ.

Sm<sup>a</sup> lxiiij. fi. ⁊ xj. đ.

Extenta Ville de Treuillan.

Iſm Iurati dicūt qđ <sup>est</sup> ibidm quedam t̄ra in đnico que valz p anũ xxvj. s. ⁊ viij. Sm<sup>a</sup> xxvj. s. ⁊ viij. đ.

Iſm dicūt qđ est ibi qued t̄ra que dr t̄ra de Leswen ⁊ valet p anũ liij. s. ⁊ iiij. đ. Sm<sup>a</sup> liij. s. ⁊ iiij. đ.

Iſm dicūt qđ opa ⁊ cõsuetudines custimarioz ibidm valent p anũ ij. s. Sm<sup>a</sup> ij. s.

Sm<sup>a</sup> iiij. fi. ⁊ ij. s.

Sm<sup>a</sup> Sm<sup>a</sup>z lxxvij. fi. ij. s. ⁊ xj. đ.

Extenta Manij de Lampadvaur fca in c<sup>a</sup>stino Sçi Mathie (m. 5.)  
apli anno r̄ r̄ Edwardi Octauo coram dno Riçõ de Exoñ  
⁊ Mağro Henr̄ de Bray p Mandaf̄ dñi Reğ p sac<sup>a</sup>mẽt̄  
subsc̄ptoꝝ

Cõmoř Puith.

Reğ gou Wm ap đđ ap Codugan Đđđ ap Lewelin  
Griffit gouch Wurgeniu ap Kediuor Wronou gouch Res  
ap Iouan Iouan Waucham Madoc ap Ioru<sup>d</sup> Iuor ap  
Griffit Ađ ap Madoc gothel Meredith ap Ioru<sup>d</sup> qui Iuř  
dicūt p sac<sup>a</sup>mẽt̄ suũ qđ est ibi quidam sitis castri cũ villa  
Muro lapideo inclausa que quidẽ villa continz in longitudie

<sup>vidz</sup>  
lxxv pticas ⁊ in latitudie lxxj pticas ⁊ ptica xx pedũ

Iſm dicūt quod sunt ibi iiij carucate t̄re in đnico que t̄ra  
dr Llanvaddaf̄ q<sup>a</sup>rũ quelz carucař t̄ra extendit<sup>a</sup> p anũ ad  
vj soř ⁊ viij. đ. Sm<sup>a</sup> xxvj. s. ⁊ viij. đ.

Iſm est ibi quoddam p<sup>a</sup>tum iuxta aquam de Aberclarav

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APP. F. qđ nō est in eod cōmoto et ideo quamvis extendatur ad C. s. nō ponitur in sm<sup>a</sup> subseq̄nti quia sunt quid Walens qui dicūt se hre ius in p̄dco p<sup>o</sup>to.

Iſm dicūt quod sunt inf<sup>a</sup> dcm cōmoſ quatuor Westua q<sup>a</sup>z quelib; Westua continet in se quinq; Randirs ⁊ extendit<sup>r</sup> p anñ  
quilib; Rantir de redd<sup>o</sup> asiso de x. s. ⁊ viij. đ. vid; ad iiij  
ſminos p eq<sup>o</sup>li porcōe ad quem; ſminū

Sm<sup>a</sup> x. fi. x[iij. s.] ⁊ iiij. đ.

Iſm dicūt qđ quel; Westua solebat pasce dñm cū familia sua q<sup>a</sup>ter in anno ⁊ Weysenteylu venatores cū [can]ib; dñi falconarios cū auib; suis p aduent<sup>o</sup> suos qđ quid ſuiciū vocat<sup>r</sup> West. ⁊ extendit<sup>r</sup> illud West. in qual; Westua ad iiij M<sup>a</sup>cas p anñ soluendas ad q<sup>a</sup>tuor ſminos anñ ut sup<sup>a</sup> p eq<sup>o</sup>li porcōe.

Sm<sup>a</sup> x. fi. xiiij. s. ⁊ iiij. đ.

Iſm dicūt quod q<sup>a</sup>tuor ſuient<sup>r</sup> de Keys debent pasci inf<sup>a</sup> dcm cōmoſ p anñ ⁊ extendit<sup>a</sup> pot<sup>o</sup>ra cui<sup>o</sup>lib; in die j. đ.

Sm<sup>a</sup> vj. fi. ⁊ xx. đ.

Iſm dicūt quod duo garcōn ⁊ duo equi dñi debent sustentari inf<sup>a</sup> dcm cōmoſ a festo dñum scōz usq; festū ap̄loz Phi<sup>o</sup>ui<sup>o</sup>z  
⁊ Jacob<sup>o</sup> ⁊ extendit<sup>r</sup> sustentačo garc<sup>o</sup> cū equo in die ij. đ.

Sm<sup>a</sup> lx. s. ⁊ iiij. đ.

Iſm dicūt quod vnus garcō ⁊ vn<sup>o</sup> equus Raglou sil; balli pat<sup>e</sup> debet sustentari inf<sup>a</sup> dcm cōmoſ p idm tēpus ⁊ extendit<sup>r</sup> illud ſuiciū in die ad ij. đ. ut supius

Sm<sup>a</sup> xxx. s. ⁊ ij. đ.

Iſm dicūt qđ libi Wallens de eodem cōmoto dabūt<sup>o</sup> ad  
p̄bend<sup>o</sup> dext<sup>o</sup>rij dñi vid; quil; vnā cribram aueñ ⁊ extendit<sup>r</sup>  
quel; cribra aueñ ad j. đ.

Sm<sup>a</sup> x. s. ⁊ ix. đ.

Iſm dicūt qđ fines plita ⁊ pquisita eiusdcm cōmoti extendunt<sup>r</sup> p anñ ad C. s.

Sm<sup>a</sup> pat;.

Iſm dicūt qđ hietta releuia ⁊ lerewita ibidm extendunt<sup>r</sup> p anñ ad iiij lib<sup>a</sup>s.

Sm<sup>a</sup> pat;.



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Iſm dicūt qđ Pannaġ de cōsuetudie extendit<sup>r</sup> p anñ ad  
xx. s. APP. F.  
Sm<sup>a</sup> patz.

Iſm dicūt qđ quociens dñs iret in expediçõe aliq<sup>a</sup> fç<sup>a</sup>  
geñali sumoniçõe de eundo secū de quolz domi morant sine  
licencia heret dñs vnū auiū pçij v. s.

Iſm dicūt qđ quando dñs iret in expediçõe ext<sup>a</sup> comit de  
Cerdigan qđ heret de q<sup>a</sup>libz Westua iij. s. ⁊ iij. đ.

Sm<sup>a</sup> xliij. fi. xvj. s. ⁊ iij. đ.

Cōmot<sup>o</sup> de Croudin.

Iurati dñi cōmoti silz Ad ap Howel Cadugan Voil  
Cadugan ap Griffit Meylor ap Lewelin Ioru<sup>d</sup> ap Griffit  
đd ap Griffit Vouchan Res ap Lewelin Griffit ap Howel  
Howel Vauchan Griffit gouch Griffit Vauchan ap Madoc  
Iouan Vouchan dicūt p scēm suū qđ sunt ibi in dnico viij  
carucate ĩre que ĩra đr Dynasmaylur q<sup>a</sup>z quelz carucaġ ĩre  
extendit<sup>r</sup> p anñ ad x. s. Sm<sup>a</sup> iij. fi.

Iſm dicūt qđ est vna carucaġ ĩre aġđ Ruartheñ ⁊  
extendit<sup>r</sup> p anñ ad xij. s. Sm<sup>a</sup> xij. s.

Iſm dicūt qđ sunt inf<sup>a</sup> dčm cōmoġ vj Westuas q<sup>a</sup>z quelz  
Westua continz in se v Randirs ⁊ extendit<sup>r</sup> quilz Randir de  
x. s. ⁊ viij. đ.  
redd<sup>t</sup> asiso p anñ vidz ad iij ĩminos p eq<sup>li</sup> porçõe ad quelz  
ĩminū Sm<sup>a</sup> xvj. fi.

Iſm dicūt qđ quelibz Westua solebat pasçe đñm cū familia  
sua q<sup>a</sup>ter in anñ ⁊ Weysenteylu venatores cū canibz dñi  
falconarios cū auibz suis p suos aduent<sup>o</sup> qđ quidem ĩuiciū  
vocat<sup>r</sup> Weest ⁊ extendit<sup>r</sup> illud Weest in qualz Westua ad  
q<sup>a</sup>tuor M<sup>a</sup>rcas p anñ soluendas ad q<sup>a</sup>tuor ĩminos anni ut sup<sup>a</sup>  
p eq<sup>li</sup> porçõe Sm<sup>a</sup> xvj. fi.

Iſm dicūt qđ vj ĩuient de Keys debent pasci inf<sup>a</sup> dčm  
cōmoġ p anñ ⁊ extendit<sup>r</sup> pot<sup>o</sup>a cui<sup>o</sup>lz in die j. đ.

Sm<sup>a</sup> ix. fi. ij. s. ⁊ vj. đ.

Iſm dicūt qđ iij garç ⁊ iij equi <sup>dñi</sup> debent sustentā inf<sup>a</sup>

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APP. F. dċm cōmoċ a festo dċum scoꝝ usq; festū aꝑloꝝ Phi ꝛ Jacobi ꝛ  
extendit<sup>r</sup> sustentaċo cui<sup>9</sup>lꝝ garċ cū equo in die ij. đ.

Sm<sup>a</sup> iiij. li. x. s. ꝛ vj. đ.

Iċm dicūt qđ vnus garċ ꝛ vnus equus Raglou silꝝ balki  
pat<sup>e</sup> debēt sustentař inf<sup>a</sup> dċm cōmoċ p idm temp<sup>9</sup> ꝛ extendit<sup>r</sup>  
illud ſuiciū ad ij. đ. in die ut supius. Sm<sup>a</sup> xxx. s. ꝛ ij. đ.

Iċm dicūt qđ libi Walens de eođ cōmoto debēt auenā ad  
ꝑbend<sup>r</sup> dext<sup>r</sup>ij dñi vidꝝ quilꝝ vnā cribrā auen<sup>r</sup> ꝛ extendit<sup>r</sup>  
quelꝝ cribra auen<sup>r</sup> ad j. đ. Sm<sup>a</sup> xv. s. ꝛ vj. đ.

Iċm dicūt qđ <sup>fnes</sup> phita ꝛ pquis eiusđ cōmoti extendunt<sup>r</sup> p  
anñ ad vj. li. xiiij. s. ꝛ iiij. đ. Sm<sup>a</sup> patꝝ.

Iċm dicūt qđ <sup>qđ</sup> hietta releuia ꝛ lerewita ibid extendunt<sup>r</sup> p  
anñ ad v. li. ꝛ x. s. Sm<sup>a</sup> patꝝ.

Iċm dicūt qđ Pannaĝ de cōsuetudie extendit<sup>r</sup> p anñ ad  
xl. s. Sm<sup>a</sup> patꝝ.

Iċm dicūt qđ quociens <sup>dñs</sup> iret in expediċōe aliq<sup>a</sup> fċa genċali  
sumoniċōe de eundo secū de quolꝝ domi morant sine licencia  
hebit dñs j auñu ꝑcij v. s.

Iċm dicūt qđ quando dñs iret in expediċōe ext<sup>a</sup> comitat<sup>r</sup>  
de Cardigan qđ hebit de q<sup>a</sup>libꝝ Westua iiij. s. ꝛ iiij. đ.

Sm<sup>a</sup> lxxvj. li. ꝛ iiij. s.

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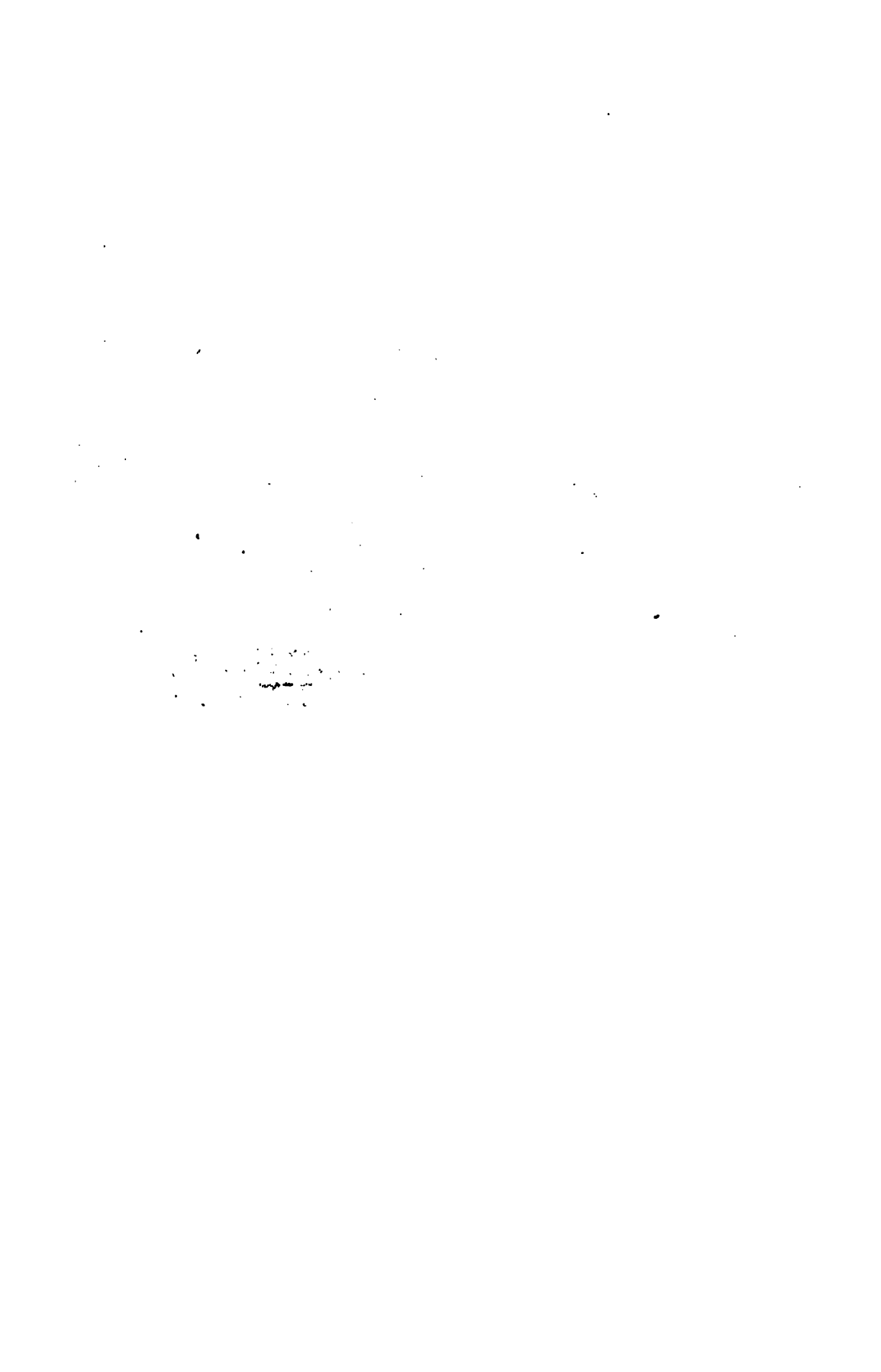
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